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# THE ARYAN PATH

**Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.**
*—The Voice of the Silence*

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## "THUS HAVE I HEARD"—

### TO BUDDHA, ON HIS BIRTHDAY

The world, seized by the fury of carnage,
writhes in the ceaseless grip of conflicts.
Crooked are its ways, tangled its coils of bondage.
Wearily waits the earth for a new birth of thine;
save her, Great Heart, utter thy eternal words,
let blossom love's lotus with its honey inexhaustible.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
take, Divine Beggar, our pride for thine alms.
Soothe the sorrowing worlds, scatter the mist of unreason,
light up Truth's sunrise;
let life become fulfilled, the sightless find his vision.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

Man's heart is anguished with the fever of unrest,
with the poison of self-seeking,
with a thirst that knows no end.
Countries far and wide, flaunt on their foreheads
the blood-red mark of hatred.
Touch them with thy right hand,
make them one in spirit,
bring harmony into their life,
bring rhythm of beauty.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

RABINDRANATH TAGORE

In this month all the world, and India in particular, are celebrating the 2500th Anniversary of the Buddha's Passing. Today, there is a longing springing up in the hearts of many for the advent of Buddha with his living message. "Wearily waits the earth for a new birth of thine."

Modern India's great poet, Rabindranath Tagore, made a devout appeal to the Master in the *Visva-Bharati Quarterly* for April 1927. It was before the inhumanity of the second World War, and even more truly today the world is "seized by the fury of carnage," and the "grip of conflicts" is intense, and so it is appropriate to reprint the poet's Invocation.

There is a strange legend—and is there a legend without some truth implicit in it?—among the Buddhists, especially of Tibet, that descents from Nirvana of Gautama Buddha do take place, however rare they be. "Esoteric teachings claim that he renounced Nirvana and gave up the *Dharmakaya* vesture to remain a 'Buddha of compassion' within the reach of the miseries of this world," writes H. P. Blavatsky.

The appearance of what is called the *Buddhachhaya* takes place, but only for him whose mind is perfectly pure and who knows how to invoke that Luminous Appearance. There is the well-known case of the Chinese devotee who travelled to a certain cave where he had the blessed experience. It was in the sixth century that Hiouen-Thsang invoked the great *Chhaya*. It is recorded that when he arrived at the cavern all was dark and dreary. Hiouen-Thsang entered and began his devotions. He made 100 salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But, as he was about to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the vision of the "Venerable of the Age." After 200 prayers the dark cave was suddenly "bathed in light, and the Shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvellous image of the 'Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object. Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time.

SHRAVAKA

# GOTAMA THE ENLIGHTENED

[In 1941 **Mr. John Masefield,** the Poet Laureate of the British Commonwealth, published a fine poem under the caption we use. William Heinemann, Ltd., of London and Toronto were the publishers. The poem was commented upon in a special article in our pages for April 1943.

We approached Mr. Masefield to grace this particular issue of our magazine with a page or two about the Great One. He was not able to do this. So we take the liberty of making three short extracts from the poem: the first about Buddha's Coming; the second, the prelude to His Attainment; the third, the result of His Enlightenment.—ED.]

I

O Master of the Calmness, come
Forth from the shadow of the tree,
Gladden the joyless who are dumb
And make the blind to see,
That, in the tiger in his rage,
And in the summer fly
Alike, in struggle on his stage
A brother passes by,
Till, from the fires of the art
There flash the perfect ring,
Or through the violet's golden heart
He pass into the Spring.

II

Let all men praise the Woman who brings help.
There, as I lay a-dying in despair,
The bright Sujata and her Reaper passed.
Mercy and Light were in that woman's mind.
She saw what my companions would not see
That I was dying in my misery.
She and her Reaper helped me to the shade,
She gave me milk and rice; she spoke such words
As came like rain upon my desert mind,
So that I cried, "Leave me beneath this tree,
For I believe the Light will come to me."
Under the tree my mind wrestled with death.
Light filled me with its agony of peace.

III

Desire, longing for life, and ignorance,
Dropped from my mind like rags; I was set free,
I knew that I need never live again,
Save as a mind that with undying Peace
Moves among mortals in their misery
Shewing a way from darkness into light.

JOHN MASEFIELD

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# TO A BUDDHA SEATED ON A LOTUS

Lord Buddha, on thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate?
What peace, unravished of our ken,
Annihilate from the world of men?

The wind of change for ever blows
Across the tumult of our way,
Tomorrow's unborn griefs depose
The sorrows of our yesterday.
Dream yields to dream, strife follows strife,
And Death unweaves the webs of Life.

For us the travail and the heat,
The broken secrets of our pride,
The strenuous lessons of defeat,
The flower deferred, the fruit denied;
But not the peace, supremely won,
Lord Buddha, of thy Lotus-throne.

With futile hands we seek to gain
Our inaccessible desire,
Diviner summits to attain,
With faith that sinks and feet that tire;
But nought shall conquer or control
The heavenward hunger of our soul.

The end, elusive and afar
Still lures us with its beckoning flight,
And all our mortal moments are
A session of the Infinite.
How shall we reach the great, unknown
Nirvana of thy Lotus-throne?

SAROJINI NAIDU
(*The Golden Threshold*)

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# BUDDHISM AS A WAY OF LIFE

[ **Shri S. K. Ramachandra Rao** is a talented psychologist who is doing useful work at the All-India Institute of Mental Health; he has the rare opportunity to test in practice the principles of Buddhistic psychology.

In this very practical essay, prepared especially for this number, our good friend writes about the True Way of Living. Millions go their daily round from home to various haunts and home again. There are those who can afford to wander abroad doing business and seeing sights; there are the fortunate few who travel the world of knowledge; but the Pilgrims who are bound for the Holy Land of Truth are a handful. As our author points out, the Buddha invites all to His "Come-and-See Doctrine," but only those go who are tired of mental learning and surfeited with sensuous living. Also, the practice is difficult; one may go and behold—but to apply? To break the fetters of religious dogmas, sacerdotal customs, social taboos; to free the mind and rise above conventionalities; that is what the Great Reformer advocates: "Give up thy life, if thou wouldst live."

—ED.]

Two thousand and five hundred years ago Buddhism emerged because of historical necessities. The ancient and austere Brahmanism had fallen into decadent days: the Buddha himself draws a sad contrast between the religion of the Brahmins of yore (*porananam brahmananam*) and that of the then contemporary Brahmins: corruption (*vipallasa*) had set in.[1] Ritualism, useless and gruesome, was rampant everywhere. The warmth of humanity was lost in the cold and cruel shackles of dogma. The healthy values of life were obliterated in the mass of pedantic verbiage and intellectual anarchy. Into this scene of barren confusion was born Gotama, the son of age-old tradition, to bring order, concord and peace into the lives of men. A passage frequently occurring in the Pali texts indicates the real achievement of the Buddha:—

Just as someone might set upright again what had fallen down, reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes might see things about them—even so in many ways has Gotama made this doctrine clear.[2]

For the Buddha life was more important than the intellect; "unshakable peace" was infinitely superior to all dogmas and discussions. His approach, therefore, was not theoretical but intensely practical. It is this emphasis on the quality of life that was conspicuously absent from the atmosphere of those days—precisely as is the case today. And the great merit of the Buddha lies in this that he proclaimed, as he alone could, by precept as by example, the way of life that

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[1] *Brahamanadhammikasutta, Sutta Nipata, 2.7.*

[2] *E.g., Kasibhardavajasutta, Vasetthasutta, Sabhiyasutta.*

surely leads to the highest end. As Dr. Edward Conze rightly points out, "Dharma is not really a dogma, but it is essentially a path."[3] The Pali word *magga* is of great import: it implies walking or faring (*cariya*) by the aspirant to reach the very end of the round of births and deaths, the *summum bonum* (*param'-attha*), which is tantamount to escape from sorrow, deliverance from all present and potential ills, final emancipation (*vimutti*), absolute purity (*visuddhi*), unaffected by stains of whatever kind. It is this goal of Worth (*arahatta*) that the Buddha envisages as the justification for the right way of life.

The way of life followed by the common man appears to the Buddha to be vulgar. In the words of one of his disciples, it is like a pig's, fattened by unclean things.[4] Ordinarily, the mind of man is like a monkey, running hither and thither ceaselessly in vain pursuit after sense pleasures: such a mind deepens the roots of man in the worldly mire. He has endless desires, and much discontent; he delights in throngs, and hates quiet self-examination; he loves ease, and avoids discipline; he runs after excitements, and never cares to settle down. His life is one series of increasing entanglements. From the womb of these entanglements spring up the unwholesome growths of ego-infatuation, attachments and aversions. This entanglement is the foundation on which rises the entire body of sorrow, from the oppression of which no man can ordinarily escape. Man thus passes on and is reborn, "obstructed by ignorance, and fettered by desire."[5]

In the very first of his sermons, the Buddha advises his followers to eschew this common way of life given to search after sense pleasures, as it is low (*hino*), vulgar (*gammo*), unworthy (*anariyo*) and harmful (*anatthasanhito*).[6] During his lifetime he must have pleaded vigorously against the common way of life, for he earned for himself the abusive epithet of "Unsettler."[7] And, with all the gifts of a talented teacher, he describes in detail the way of life he has discovered, has followed and now recommends. He characterizes it as the Noble Way (*ariya patha*), the one calculated to lead the wayfarer to utter freedom, absolute rest, unshakable calm. Although he believes in rebirth, the Buddha hastens his disciples to adopt this Way immediately (*akaliko*), for one can attain to Worth in this very birth (*sanditthike*). And the Buddha's is not a vain promise, for he holds out his personal experience as a testimony. He invites every man to follow the Way as he did, and be

[3] *Buddhism: Its Essence and Development* (Oxford. 1951), p. 64.
[4] DASAKA THERA: *Theragatha*, 17.
[5] *Nidanavagga, Samyutta Nikaya*, 15, 5.
[6] *Dhammacakkapavattanasutta*, opening passage.
[7] *Atthakanipata, Anguttara Nikaya*, 12.

convinced by himself. In fact, his teachings are described as the "Come-and-See Doctrine" (*Ehipassikadhamma*). He presents his own experiences as a guide for the aspirant who has started wayfaring, in order to give him the initial start. Beyond this, the Way in no way depends on, or bears any relation to, the Buddha.

The way of life recommended by the Buddha, therefore, is strictly personal for every wayfarer, who must do all the travelling himself. It is entirely his own affair: there is no grace of God to save him, and the Buddha no longer exists to help him. But the great body of doctrines (*Dhamma*) which the Master has left behind in lieu of himself,[8] and the letter as well as the spirit of which has been preserved with remarkable fidelity by countless generations of alert and energetic monks, serves as a light in which the wayfaring may be done. This doctrine is composed of theoretical matter (*pariyatti*) as well as instructions for practice (*patipatti*): the latter is more important than the former, which is but its handmaid. So, essentially, Buddhism is a method, a discipline, a way of life to be adopted and intensely pursued.

And it must be admitted that, for following the Way fully and rightly, one must necessarily be a monk, withdrawing himself completely from worldly affairs. It is probable that for a long time Buddhism as a way was confined to monastic groups of earnest devotees whose sole enthusiasm was for emancipation. What the Buddha taught to the laymen was just common ethics—the abstaining from killing, from theft, from false speech, from sexual misconduct, from intoxicating liquors; care of parents; following a clean vocation; and so on. The *Sigalovadasutta*, for instance, and the latter portion of *Dhammikasutta* detail a code of conduct a householder should follow; but there is nothing *Buddhist* about it. The gospel of the Buddha was meant for, and had a special message to, the few who renounced home for homelessness (*anagariyam*) in order to strive effectively for "putting an end to sorrow completely" (*samma dukkhass'antakiriyaya*). Very revealing is the remark the Buddha makes:—

> For all its crest and neck so blue
> the peacock ne'er can match in flight
> the swan, nor layman emulate
> an Almsman, when in lonesome wilds
> the Sage is plunged in Reverie.[9]

For the renunciant the Way is rigorous but methodical. It is designated as *bhavana*, which is really a system functioning in two stages: cultivation of mental concentration (*samadhi*), and the development of clear insight into things as they are (*panna* or *vipassana*). Prior to the first stage must be perfected the

[8] *Mahaparinibbanasuttanta*, 6. 1. 1.

[9] *Munisutta, Sutta Nipata*, 1. 12. 15. (Trs. by LORD CHALMERS: Harvard Oriental Series, Vol. 37, p. 53)

virtues (*sila*), thus bringing under control mind and senses: this consists of proper speech, action and livelihood. Here the "whole heap of unwholesomeness" composed of sensual desire, ill-will, sloth-torpor, agitation-worry and perplexity,[10] which obstructs the Way, is overcome. Mind prepared in this style must now be developed or cultivated so that the insight that is necessary for emancipation may dawn. This is the lifework of an ideal Buddhist monk. It consists of strenuous endeavour to check the arising of evil not yet arisen, to defeat evil already arisen, to develop good not yet arisen and to cultivate good already arisen;[11] mindfulness (*sati*); and intent states of mind or concentration. Mindfulness takes the form of meditations, forty of which are mentioned and explained by Buddhaghosha in his great *Visuddhimagga*. This is the very essence of practical Buddhism. The setting up of mindfulness (*satipatthana*), which is the subject-matter of a sermon held in the highest esteem and studied with the closest attention by all serious monks in Burma and Ceylon, has been hailed by the Master as the

only way for the purification of beings, for overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, and for the attainment of Nibbana.[12]

It was one of the meditations of mindfulness, *viz., anapanasati,* that brought about the enlightenment of Gotama himself and made him a Buddha. For a monk, it is said, there can be no greater friend than this mindfulness over bodily and mental processes (*N'atthi etadise mitto yatha kayagata sati*).

Contingent on the vigour with which this practice is carried out, and also upon the ripening of one's good *kamma,* the liberating Wisdom arises. This is the penetrating insight into things as they really are (*yathabhutanana*), the deep realization that whatever springs up, *ipso facto,* subsides (*yam kinci samudayadhammam sabbam tam nirodhadhammam ti*). Upon this realization sorrow is finally overcome, and *samsara* (life in the world) loses its poignant edge. This wisdom is composed of right views in regard to the truth that all composed things are transitory, sorrowful and devoid of self, and of the right aspirations. When this knowledge takes hold of the wayfarer he is utterly indifferent to worldly affairs; he becomes passionless (*virago*). This is the decisive support (*upanissayapaccaya*) for

[10] Called Hindrances (*nivaranas*): *kamacchanda, vyapada, thinamidda, uddacchakukucca, vicikiccha.* See NYANAPONIKA THERA: *The Five Mental Hindrances* (Colombo).

[11] *Samvara, pahana, bhavana* and *anurakkhna padhanas.*

[12] *Satipatthanasutta, Digha Nikaya,* 22. See BHIKKHU SOMA: *The Way of Mindfulness* (Colombo. 1949) and NYANAPONIKA THERA: *The Heart of Buddhist Meditation* (Colombo).

the occurrence of emancipation (*vimutti*).[13]

Thus the way of life demonstrated by the Buddha as the most effective is analyzable into three natural aspects: the practice of virtues (*sila*), the practice of mind-control (*samadhi*) and the development of insight (*panna*). The three aspects, as shown above, are composed of eight principles: right speech, right action, right livelihood (the *sila* group); right endeavour, right mindfulness, right concentration (the *samadhi* group); right views and right aspirations (the *panna* group).[14] The Way is therefore described as the Eightfold Path (*Atthangika magga*) and is hailed by the Buddha in the very first sermon as the "road leading to the suppression of sorrow"; and this is the fourth and the greatest of the four truths he discovered under the sacred *bodhi* tree.

This is the great Way recommended by the Buddha for the overcoming of the world's ills. It requires earnest devotion and great energy: it is, in fact, a struggle (*padhana*). It brooks no sort of compromise with the ordinary worldly life; it demands full application, which only a renunciant can afford. And one who successfully completes the journey is truly a victor (*jina*), a worthy one (*arahat*). Such worthy ones are rare, rare as flowers on the *udumbara* tree.

S. K. RAMACHANDRA RAO

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# BUDDHISM: A SCIENTIFIC RELIGION

U Nu, Prime Minister of Burma, has contributed a useful essay: "What is Buddhism?" to *The Maha Bodhi* (January 1956). He states that the Union of Burma allows full freedom of religious belief; and writes:—

> Some believe that Buddhism merely teaches the avoidance of such evil things as taking life, theft, seduction, falsehood, taking liquor and drugs... [but true Buddhism] involves an exercise of a rigid personal discipline, so as to attain a serenity of mind, which in turn will lead to a way of escape from suffering and stress.

Explaining this, he gives three basic principles: (1) understanding of "the wheel or cycle of existence"; (2) no being is permanent, rebirths come to all, caused by their own past mental states, utterances and actions; therefore all beings suffer from "separation from loved ones, having to live and work together with hateful ones, non-fulfilment and frustration of desires, advancing age, illness, death and so on"; (3) Buddhism gives a way of living which leads to complete freedom from all suffering.

In closing he pleads that Buddhism's teaching be put to the test as any scientific theory is tested by actual experiment. He offers hospitality to ten Americans, to be selected, who will make a personal experiment in Burma by following the spiritual exercises necessary, and then return to relate to their countrymen their findings.

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[13] *Dasabalavagga, Samyutta Nikaya*, 3.

[14] The usual order, however, puts the last two before the rest.

# BUDDHISM—ITS INFLUENCE ON THE LIFE AND CULTURE OF INDIA

[**Dr. S. Haldar** was prompt in his response to our request to write especially for this issue, and he has given us an excellent essay. Gautama Buddha's Teachings are myriad-sided. That he has been the teacher of not only the True and the Good but also the Beautiful is not universally recognized. Dr. Haldar refers to "an attempt to comprehend the Beautiful."

It is recorded that on one occasion Ananda said to the Master: "The half of the holy life, Lord, it is the friendship with what is lovely." "Say not so, Ananda! Say not so, Ananda! It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely we may expect this."

Again, once the Master was charged: "Gotama the recluse and his brethren have gone astray. For Gotama the recluse teaches this: 'When one reaches up to the Release, called the Beautiful, and having reached it abides therein, at such a time he regards the Whole (Universe) as ugly.'" "But I never said that, Bhaggava. This is what I do say: 'Whenever one reaches up to the Release, called the Beautiful, then he knows indeed what Beauty is.'"

The world looks upon the Master as embodying the True and the Good; it is necessary to emphasize the fact that all his sayings and all his acts are simple, sublime and beautiful. His silence, his smile, his dignity are expressions of Beauty. No wonder that Buddhist art and architecture—the glories of Ajanta, of Sanchi, and other places—have left a lasting impression on all lovers of the beautiful.—ED.]

Some twenty-five centuries back Lord Buddha was born in an age which was in need of him. His advent was really a happy coincidence. The ideals of the Upanishads had already reached to great metaphysical heights. The idea of the macrocosm in the microcosm was an attempt to aid the comprehension of the Beautiful and the infinite at the deepest levels of the highest consciousness. The Upanishads pointed to a poetry of life, the essence of which was to be realized through a process illustrated by a lump of salt thrown into water, which then loses its form and retains only its flavour. They taught the joyous transcendental experiencing of the Ultimate Reality, beyond all thoughts speakable, all thoughts nameable and all thoughts definable. This was not meant for all but for a limited few who were fortunately gifted with intuitive vision and mystic comprehension. Most men were not fitted for this; they needed something else, more easily realizable, more within the scope of their consciousness. They were in a state of anxious waiting when the Buddha appeared with his new message which satisfied all of their

immediate cravings.

The Buddha brought to mankind the ideas for creating a new culture to be born out of the spiritual discipline of an inner life; a philosophy insisting that man and man alone is the maker of his destiny; and a new religious thought that cared everything about human conduct and nothing about mere ritual or worship or metaphysical speculations. He shifted emphasis from the supernatural to the natural and taught a religion without a personal deity. The essence of this new culture lay not in Being but in Becoming. The Buddhist ideal is that of the fulfilment of life, to which every individual is entitled through the cultivation and possession of peace of mind, observance of the sacredness of life and the power of tolerance.

Buddhism teaches that, through the cultivation of the inward life, man can expand beyond calculation and ultimately become the lord of himself. Saintliness and content lie neither in the knowledge of the universe nor in the favour of God, but simply in selfless desire and beneficent living. So the Buddha said to a Brahmin, when the latter was going to Gaya for a bath in order to purify himself of his sins:—

Have thy bath here, even here, O Brahmin. Be kind to all things. If thou speakest not false, if thou killest not living beings, if thou takest not what is not given to thee, if secure in self-denial, what wouldst thou gain by going to Gaya? Any water is then Gaya to thee.

So the Buddhist conception of religion is purely ethical, to be born out of a refinement of the inward desire and temperament.

Lord Buddha withdraws his consideration from the traditional conception of the Infinite. In him, says Sir Charles Eliot, the world is not to be thought of as the handiwork of a divine personality, or the moral law as his will, and the fact that religion can exist without these ideas is of capital importance. The Buddha rejected the presumptuous assumption of the Brahmins of his time that the Vedas were inspired by the gods; and he denounced with vehemence the orthodox practice of sacrificing animals on the altars of the gods and the goddesses. He rejected the institution of priestcraft which taught belief in the worship of the supernatural, and he proclaimed a way of salvation open to all alike, from believers to infidels. He did not teach belief in incantations, asceticism and prayer through which one was supposed to enter into the Infinite. Nor did he teach about a belief in the Unknowable. "It is foolish," said Lord Buddha, "to suppose that another can cause us happiness or misery." And he scandalized the caste-proud Brahmins by condemning the caste system of his time. He advised his disciples:—

Go unto all lands and preach this gospel. Tell them that the poor and

the lowly, the rich and the high, are all one and that all castes unite in this religion as do the rivers in the sea.

So the Buddha brought into existence a religion absolutely free from the traditional superstitions and dogmas and from the tyrannical oppression of priestcraft. He believed in the incalculable power latent in the individual and emphasized the truth that it is *in himself* that man is this or that.

The Buddha lays emphasis on the inward essence of human consciousness. Any adversary is the evil which confronts a man on his way towards higher, better living. The good and the bad live in the same man. They war for mastery and control over human destiny. Thus they become the rival principles in human consciousness. Man is conscious of this conflict. His greatness lies not in his revolt against it but in his realization of being placed under this scheme of life. The beauty of life is revealed in his attempt to defeat this conflict through the power of his creative thought. So Pascal observes:—

La grandeur de l'homme est grande en ce qu'il se connoist misérable. Un arbre ne se connoist pas misérable. C'est donc estre misérable que de se connoistre misérable; mais c'est estre grand que de connoistre qu'on est misérable.

L'homme n'est qu'un roseau, le plus faible de la nature; mais c'est un roseau pensant.

(The greatness of man is great in that he knows his own misery. A tree does not know its misery. So it is misery to know one's misery, but to know it is to be great.

Man is but a reed, the weakest thing in nature; but a thinking reed.)

Thought is thus a paraclete or the Paraclete. Lord Buddha taught that man should not cease from the constant exploration of knowledge. He must move from thought to thought, from action to action for ever. He is quite in agreement with St. Augustine when the latter speaks out—"*Ascendiums ascensiones in corde et cantamus canticum grandium.*" Thought brings us airs from heaven and helps us reach the enthroned seat of the super-mind and even beyond to the Supreme Bliss.

In general Sanskrit use, the term Nirvana means "extinguished" as a fire is extinguished. In the Buddhist scriptures, it is used to signify a state of happiness attainable even in this life through the complete elimination of all selfish desire. Man is unhappy because he is selfish. The more he gets, the more he wants. This invites misery to him. In Buddhistic literature, the term Nirvana is often used in, so to say, a terrestrial sense. A saint may achieve it in this sense through the possession of all its contents. These are: self-possession, investigations into the truth, energy, calm, joy, concentration and magnanimity. Painless peace comes through its realization. The Buddha said:—

Now this is the noble truth as to the passing of pain: Verily, it is a passing

away so that no passion remains. The giving up, the getting rid of, the emancipation from, the harbouring no longer of, this craving thirst.

Lord Buddha felt the world's pain and became silent. His silence, which was deeply rooted in compassion, opened up an infinite horizon for human aspiration. Sakyamuni Buddha himself proclaimed: "One thing only do I teach—Sorrow and its extinction." Selfish desire is the root of all evils. Remove this and the wound will heal of itself.

The true self of India is enshrined in two imperishable records: her poetry and her architecture; the latter is perhaps the mightier since in every land where it once flourished its crumbled fragments are more eloquent than song or history. Architecture is the keystone of the arch of civilization. It could never flourish, said Ruskin, except when it was subjected to a law as strict and as minutely authoritative as the laws which regulate religion, policy and social relations. But, before the strict and authoritative laws may come into operation, an accumulation of creative thought is essential, for then may appear a flowering of architectural genius. The ground upon which this could well take place is suggested here:—

May all behold manifold good, may all be free from ailments. May all on this earth be happy, may nobody come by grief.

This shows a social organization which may be called *Sarvatobhadra,* a model of universal well-being. Such a state is only possible when there is peace and liberty, truth and justice. The lesson to be gained from and the testimony of India's architecture is that it actualizes this dream of a world ruled not by the chafferer of the mart, the intriguers at the embassies, or the sword-rattling war lords, but by the healing counsels of beneficence, love and compassion.

The renaissance of Indian architecture engendered by Buddhism was an indication of the reshaping of human relations and the reinstatement of the ideals of the True, the Good and the Beautiful in human conduct. It beautified not merely palaces and shrines and public buildings, but all places where men gathered for profit or pleasure, for illuminating thought or productive labour. In the best days of integrated life in India, towns and villages, temples and fortresses, courts and cloisters, were not fashioned by individual caprice or personal ostentation, but conformed to the *Shilpashastras,* the codified and systematized arts. Soil and climate, health and sanitation, beauty and permanence—all factors, physical, mental and spiritual—had in them their due consideration. But it is a matter of much regret that, with the coming of the disintegration of the national life due to internal disunion which brought alien rule and an aggressive foreign

culture, this knowledge and these national ideals were forgotten. In the opinion of Dr. A. K. Coomaraswamy, the taste of the educated degenerated and some of the modern Buddhistic constructions are corrupted with incongruity and ugliness, not to be surpassed by any buildings in the world.

An Indian maxim appears in the classic words of the *Isha Upanishad*, which combines the ideas of enjoyment and renunciation: Life has no quarrel between attachment and detachment. Also a true expression of this is found in a classic phrase of the Gupta period:—

> The sorrow of transience no longer poisons life, life has become an art, in which morality inheres only as *karuna rasa* in a poem whose *sthayibhava* is *shringara*.

This meant that the ultimate meaning of life was not forgotten, but a culmination and a perfection had been attained in which the inner and the outer life were inseparable. This psycho-physical identity was the main pulse of Indian life, and it never missed representation in her architectural carvings. They represent the outer world of sensuous objects—the world of *Mara*, from which the soul of the devotee withdraws to the inner sanctuary for serene meditation. Within the *Devas* dwell; the exterior is occupied chiefly by human figures. Embracing the two worlds, is the sempiternal emblem typified in the entrancing figure of the Bodhisattva, Avalokiteshwara, with the blue lotus in his hand,

> perfectly realizing the conception of one born by right virtue to the enjoyment of all that the world can offer and yet preoccupied with the one ruling passion of compassion.

This has been the strongest throb in the pulsation of Indian life from which followed other traits as natural corollaries. So the walls and ceilings of great *viharas*, monastic universities, are crowded with historical or mythological frescoes or sculptures which were meant as means to meditation. All forms of teeming life are crowded into the pictures. All animals of the forest are shown as adoring Lord Buddha in unison with Man. And the Buddha himself in his progress to Nirvana passes through all forms of life. Stress is laid on the fellowship of all things. This is the cardinal doctrine of the Indian cosmic outlook. It is a truth which, as Havell remarks, some European mystics realized only in rare moments of illumination, as in the case of St. Francis of Assisi. Perhaps no other branch of the human family has had as large a record of fellowship in human realization. It is the sincere desire to fulfil the noble prayer of the *Yajurveda*:—

> May I view all beings with a friend's eye,
> May all beings view me with a friend's eye.

This basic principle created the remarkable unity of spirit and catholic tolerance which has run through the æsthetic tradition of Indian art and is represented in

Buddhistic architecture. Not only in the crescent sweep of the Banaras Ghats, but everywhere, one feels that all India is one in spirit, however diverse in creed and community. This unity entered into Buddhist art from the Vedic impulse. It has been observed with much justice that there has never existed a Buddhist India that was not as much, and at the same time in the same area, a Hindu India. In the same locality and at the same date, Jain or Buddhist or Saivite or Vaishnavite could only be distinguished from each other by their choice of symbols and even then with much difficulty. They represent different aspects of the same idea: the unity of spirit that gives a universality of outlook. Indian history abounds with instances of benefactions extended to one another by different faiths and sects. Lord Buddha said: "There were Buddhas before me and there are greater ones to come. I was not the first nor shall I be the last."

Today, the world is a picture of distraction and discord. One half of the world ignores the other and silences the voice of Truth, Goodness and Beauty by the perfected craft of propaganda. International justice is not duly respected and judicial forms are manipulated for vindictive ends. The concentration of wealth and power is a disease of the day. At this crisis of the spirit the principles of self-control and self-denial, simplicity and resignation, which Buddhistic culture and architecture stand for, can alone correct the wrongs and mitigate the miseries that afflict mankind. The spread of the knowledge of the spirit can alone bring peace to the present world, sick with the alarms, the preparations and the spectre of a global war, with atomic havoc threatening human existence. With the spirit of Buddhism alone can the world turn into a worthy habitation for Humanity.

S. HALDAR

# FAITH AND REASON

[" I got seriously interested in Buddhism when I was in my thirties," writes **Dr. Walter Liebenthal,** who is doing excellent work at Cheena-Bhavana, Santiniketan, after having left his mark on the University of Peking, where he taught Sanskrit from 1936 to 1946. He is the author of three books on Chinese Buddhism. His article is instructive, and his definition of faith is provocative of thought.—ED.]

Reading the essays published some months ago in *The New Statesman and Nation* under this heading, I found that most contributors wrote as if they had to take sides with either faith or reason, and I wondered if such an alternative actually existed. Of course, we are agnostics: who believes still that the universe was created in seven days? Of course, we have faith: how else could we live in the dark and hope for a bright future? There is nothing bright and dark in the scientific world-pageant. No hope for a brighter world moves Jupiter out of his orbit. But we must hope, or we will despair. We must have faith, faith in a future which is completely unknown, which can never be proved or justified by past data. Indeed, if we had all these data ready we would still hope for the impossible.

Notice the peculiar character of cultural life, with its constant surprises. These we ascribe to will, to the creative acts of geniuses or to revelation by superhuman entities. Can these surprises be deduced from causes? They contain changes of motivation, define goals. If we are aware of this fact, how can we doubt that life is directed by non-physical impulses while matter is directed by physical pushes and pulls?

That statement seems to admit a dualism of matter and mind, which we do not like. Does not a material substratum underlie all known processes? Even thought is accompanied by waves which are measurable on our instruments. I completely agree with that: matter has no competitor on the material plane. But it is a mistake to regard non-physical processes as physical. Spirits, souls, God and other metaphysical entities have no business among the measurable; no winged spirits hover among the stars controlling our courses. For, if they did, our instruments would disclose their presence. Physical and metaphysical entities never meet. So much the Madhyamika Buddhists already knew.

When the first scientific laws were discovered, the vision of an order behind the chaos of the accidental startled the philosophers. This order has now been brought out: it is recognized that all physical changes are referable to a very limited set of irreducible data. We

are told that no more than between four and seventeen data are necessary for the description of any single change on the physical plane. This extraordinary achievement has made people believe that the plane thus described contains all that possibly can be known. That would be so beautifully simple.

Unfortunately, in the textbooks of physics, some of the items which affect our personal lives most closely —joy and sorrow, love, war, money, freedom, sin, grace, etc.—do not occur. Some of these are treated in textbooks of psychology or of economics, others only in religious scriptures. There seem to be planes which are not physical and which yet do not contain such hypothetical items as divine wills, forces, angels and devils, liable to appear as *dei ex machina* among the measurable data of the physical world and threaten to upset our carefully established laws. These planes contain items measured by consistent standards just as things belonging to the physical plane are, but the standards are not the same. Beauty or goodness cannot be measured in inches.

We learned that in the physical world a yardstick valid in every situation does not exist. Is it different in the field of religion? Can religious values be referred to a set of basic values, valid for all? All religions assert that they hand down eternal truth, and we might be tempted to rely on that assertion, were it not for the fact that religions disagree so widely among themselves. Since no tests like those which determine answers on the physical plane are possible, what should we do?

I have dealt with this problem in a larger paper[1] and shall now only recapitulate what I have said there. Religious imagery must not be taken for bad science. Neither is it meaningless. Religious scriptures, whenever they deal with religion, do not report on facts but exhibit in a symbolic language patterns in which religious values are defined. These patterns, as said in my paper on world-interpretations, show the whole as a structure; figures appear therein occupying significant positions. A certain order is visible; tendencies are marked—ways and goals towards which the figures move. I have found that no generally accepted world-interpretations exist. They are extremely various and constantly changing during a process which in my paper I have called "history."

A simple example will clarify what I mean by a world-interpretation or pattern. Our playing cards show figures, arranged in a sequence, which symbolizes a scale of values: the ace (divine unity?), king, queen, knave and the lower ranks—a miniature world, very much simplified, symbol of a mediæval society. In

[1] See W. LIEBENTHAL: "On World-Interpretations," *The Visva-Bharati Quarterly*, Vol. XX, Nos. 1, 3 and 4; Vol. XXI.

chess similar ranks appear on the stage. In a Chinese classic, called *The Changes*, a miniature world is symbolized in six lines (three strong, three weak) consisting of the Ancestor (weak), Emperor (strong), Minister (weak), Father (strong), Mother (weak), children and people (strong). In modern times these ancient world orders have gone and are replaced by other interpretations. Our worlds, however, are also structured, and underlying patterns could be abstracted and represented in a modern set of chess pieces. There would be no king, but a number of figures of unequal value (more or less successful capitalists) would appear, harassed in their drive towards a top situation (the millionaire's) by evil-doers painted red and arranged in another order, in this case not very different from that on the old-fashioned playing cards. Unfortunately, our world-interpretations are no longer so homogeneous as in the glorious past when all who fought for supremacy were kings.

Let me give another example of a pattern of values. A bicycle has a value, expressible in rupees. On price lists it is found together with other wares. Today almost everything is priced: our work, our leisure, our beauty, the nuisance we can make of ourselves. Workers, managers, oxen, motorcars, are hired for money. Twenty soldiers are worth a canon, a crore an atom bomb. Thinking in this way, we refer to a pattern called "the market," which is established by supply and demand. It is characteristic of a society very different indeed from the mediæval one. In business dealings all things "from Brahma to the plant" are worth as much as they are priced.

The plane called "the market," is only one among many on which hierarchies of values are represented by symbols on lists (in "the market" price lists), or graphically on diagrams, or in pictures, which we might call "reference patterns" because we refer to them during evaluation. Judged by a different reference pattern, the value of an item changes completely. Kings, who a thousand years ago ranked high in the hierarchies of living beings, are in business dealings today worth no more than their bank account; evaluated in the pattern of Karma, by reference to the standard of their detachment from mundane attractions, they might, as shown in a famous poem of Rabindranath Tagore, rank below a beggar. World-interpretations underlie all our moral and other evaluations. Commandments, such as the Christian ten or the Buddhist five, are based upon the assumption that men are brothers, as in families, classrooms and religious communities, and therefore equal. In fact they are, *e.g.*, in any army, factory or church, not equal at all but evaluated in accordance to standards which assign different duties and

rights to each. According to one reference pattern one is supposed to kill whom according to another one is supposed to love. This apparently unavoidable, tragic conflict has found its immortal presentation in the *Gita*. No international compromise on values is possible.

Interpretative pictures or patterns are ideal, that is, they never represent actual states but are abstracted from them. The figures on the playing cards never existed, but they have a kind of reality; they cannot be wilfully replaced because they symbolize an inner order which alone makes orientation in the physical world of meaningless changes possible. The physical cosmos may or may not be real; it is in any case free from religious value. A title or an emblem is nothing in physical reality, but it gives dignity to individuals through reference to accepted standards of values. We strive for these values, not for configurations of atoms. If values are not real, what are they?

Now we may try to answer our problem and say: Let us define faith not as the belief in unverifiable opinions or dogmas, but as the belief in values articulated in symbolic outlines, poetry, pictures, legends, myths; and in the imagery of all kinds which contains our religious tradition. Faith is faith in the evaluations which we have been taught to accept as true and it is for that reason that we hold on to descriptions of the world which can be easily disproved by science. We love them and this is sufficient to prove that the values depicted therein are true.

Agnostics are in danger of cutting themselves off from their religious tradition and thus drying up; they permit their natural appreciation of religious and æsthetic imagery to be spoilt by irrelevant considerations. When they discover bad anatomy in an otherwise beautiful picture of a body, they turn away; if they learn that the physical world consists of moving atoms, they cannot appreciate any more the fairy tales of their youth. They forget that only in their traditions can they find the bearings for all the decisions they have to take in life; that their scientific world view is useless for this purpose because it is absolutely unconcerned with value. No value is indicated if one star moves quicker than another; it is only man who gives value to celerity, according to a reference-pattern in which celerity ranks high in a scale of values.

We have to rely on reason when we build a factory or a space ship, but on faith when we are in doubt about the value of such an endeavour. We all are born into a religious tradition, which carries us and forms us and which we have constantly to develop. For tradition is nothing permanent: it is the root from which life grows when we apply our love to new fields. Let us make discoveries not only among the

configurations of dead matter but in the understanding of world-interpretations. These we must be ready to reformulate at any moment lest we suffocate in the self-built grave of our knowledge and technics, formulas and institutions.

W. LIEBENTHAL

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# BELOVED WITH THE BEGGING-BOWL

Robed in radiant renunciation He came to the door of my heart at dawn.

He knocked at it with the gentleness of the stars and called out, "Sleeper, awake, arise!"

The languor of the night, however, was still upon me and I did not awake.

He knocked again, this time with the gentleness of the breeze, calling out once more, "Sleeper, awake, arise!"

Then the sun flung open the door and I jumped to my feet. And my eyes fell on Him. Lo! there stood He, rooted in the strength and serenity of self-effacement. His right hand was raised in bliss-bestowing benediction. In his left hand was a begging-bowl of sandalwood.

He then lifted the begging-bowl and said in a voice vibrant with the peace of the Eternal and with the persuasiveness of love, "Son, give alms!"

And I knew not what to give him. For all my life I had been wedded to Poverty.

Then He looked at me with eyes gleaming with godliness. They pierced through my very being and drew forth the lurker within, my corporeal and craving self.

And in sheer despair I offered it humbly to Him and He was pleased.

Raising His right hand in bliss-bestowing benediction, He said, "Son, the peace of the Eternal and the Infinite be with you!"

And He departed.

Since then I have often kissed "the pathless path" by which He travelled to the door of my heart.

GURDIAL MALLIK

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# BUDDHA AND UNIVERSAL BROTHERHOOD

Gandhiji once said that Gautama effected a great reformation in Hinduism and added that "Hinduism owes an eternal debt of gratitude to that great teacher."

When, after His Enlightenment, the Master began His mighty task of teaching the masses, He encountered superstitious practices upheld in the name of religion: animal sacrifice, caste taboos, priestly pride and claims, etc. He attacked them all, not by precept and preaching only, but also by example and practice. His mission was for all and he taught the doctrine of Universal Brotherhood in a very practical fashion. He spoke the Wisdom to the multitude in the Prakrit tongue of the people, and His speech was forthright, always an appeal to the mind and the heart of His hearers. He challenged the Brahman:—

"What avails thy matted hair, O fool? What avails thy deer skin? Outwardly you clean yourself, within you there is ravening.

"Him I call a Brahmana who offends not by body, speech or mind; who is controlled in these three things."

He condemned animal sacrifice as a religious rite:—

"The kind of sacrifice in which oxen are slain, goats and sheep, fowls and pigs, and various living things are killed, such a sacrifice, Brahmana, accompanied with violence I do not praise. And why? Because such a sacrifice accompanied with violence is not approached by arhats or by those who have entered on the way of arhats.

"The kind of sacrifice, free from violence which I praise is the favourable sacrifice of continuous almsgiving."

Above all in His Order of Disciples He admitted women, and men and women of all castes, including the very low caste of barbers. The famous story of Upali is rendered beautifully by F. L. Woodward, a Briton who by his learning and especially by living his life along Buddhistic lines has rendered the world a great service in his books. He was Principal of the Mahinda College at Galle, Ceylon, from 1902 to 1919 and wrote the following for *The Mahinda College Magazine* in March 1947.

## "UPALI THE BARBER, I"

There is this Buddhist legend: A certain poor man, of mean birth and occupation, one Upali[1] who was a barber, saw the Lord pass by and ran after him, and being spoken to entered the Order of Monks and ultimately became an Arhat.

[1] This is not Vinaya-Upali, but a layman.

As I plied my task in the shop one day the Lord of the World[2] passed by.
So I up and out and after Him, altho' I knew not why.
(After the Lord, Upali the barber, I!)

And He turned and stood and waited for me—the Lord, He waited for me.
"May I have word with thee, Lord?," said I. "Say on," said He to me.
(Said the Lord of the World,—to Upali the barber, Me!)

And I said to Him "Lord, it is this. Is Nibbana for such poor men as I?"
"Have faith, Upali" he answered me. "Nibbana is very nigh."
(Nibbana is for Upali, the barber,—Ay!)

"When may I follow thee, Lord?" I asked. "Altho' you never knew,
You have followed me long, Upali,—and I,— 'tis I who have followed you."
(I followed the Lord,—He followed Upali too!)

"May I be near to thee, Master?" I asked. "You are near to me now," said He
"For I am with you always, Upali; and you—always with me."
(The Lord of the World and Upali,—I and He.)

"And how shall I see always, Lord?" I asked. And He said "You see,
Who sees me seeth the Truth I declare; who seeth the Truth sees Me."[3]
(We are one and the same, Upali,—I and He.)

"May I touch thee, O Lord?" I asked, and lowly before Him bowed my knee.
And He smiled and said "Ay, you may touch." So I touched Him, and He touched me.
(I touched the Lord—just a man like you and me.)

"Abbhutam! Acchariyam![4] A marvel! The Light burst in! I was free
Run is the weary round of lives. There is no more Upali to be.
Done is my task. There is no more birth for me!"

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# RELIGION AND RELIGIOSITY

It is hopeful, surely, that the Bodh Gaya Temple Advisory Board constituted by the Government of Bihar, comprises representatives of several countries in the Buddhist world and Hindus as well as Buddhists. Dr. S. Radhakrishnan, India's Vice-President, inaugurating its first meeting at Bodh Gaya on March 19th, appropriately took as his theme the brotherhood of religions, of which he considered the Board a symbol and a sign.

Dr. Radhakrishnan deplored the wide prevalence of religiosity when inculcation of the spirit of religion was the need. Malice and ill will between professors of different creeds deny that spirit, obviously, and he did well to name with these as undesirable the sense of superiority towards other faiths which is, alas, so general. This may persist even with the recognition of a common core of truth in all the world religions, unless the fact is recognized that they are complementary, each in its original formulation enshrining a part of the truth, all overlaid with more or less of superstition and ceremonialism. There should be no sectarianism in truth seeking.

But true religion is a way of life and not a creed. Dr. Radhakrishnan called for rising to the higher life and timeless eternity which all religions teach.

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[2] *Loka-natha*, Lord of the World, a frequent title of the Buddha in later Buddhism.

[3] "Not seeing Dhamma he sees not me." *Itivutaka*, 91.

[4] Pali—"wonderful," "marvellous."

# TAGORE—THE GREAT HUMANITARIAN

[**Maitraye Devi** had the privilege of personal friendship with Rabindranath Tagore. She has been a careful student of the poet's philosophy of life, his aims and purposes. She is the author of the discerning study, *The Religion of Rabindranath*, Transaction No. 20 of the Indian Institute of Culture.—ED.]

The darkness of egoism which will have to be destroyed is the egoism of the Nation. The ideal of India is against the intense consciousness of the separateness of one's own people from others, which inevitably leads to ceaseless conflicts. Therefore my own prayer is, let India stand for the co-operation of all the people of the world.

—RABINDRANATH TAGORE

I clearly remember a day in Mungpu, when the Poet used to spend his holidays with us in this very remote hill station, a tiny corner in the mighty Himalayas. He was sitting in a big armchair, facing the morning sun that had just started to send feeble rays through the clouds and forests. We were discussing an article that had come out in a monthly magazine, supporting the caste system and explaining the scientific value of untouchability and the profound significance of animal sacrifice. The Poet was indignant. I suddenly started reciting a poem from the Bengali *Gitanjali*, referring to the untouchables (*"Hay Mor Durvaga Desh"*). It runs:—

Oh my hapless country, those whom
thou hast insulted
To them thou shalt have to be equal in
thy humiliation;
Those whom thou hast deprived of the
rights of man,
Hast kept standing before thee, not
taking them in thy lap,
All of them thou shalt have to equal in
humiliation.
By despising the touch of man,
Thou hast despised the God in him.
The terrible anger of the Creator
Will make thee share the same food
during famine....

The Poet was smiling; looking at his toe, he said very softly: "It was written long, long before the Harijan movement started. I see you have got it by heart." "I have got it by heart all right, but I am not happy about it; it sounds like a curse!" "Does it? However, it is not meant to be a curse; it is just a statement of fact. One should not hesitate to tell the Truth, even if it is unpalatable. There can be no compromise with Truth. That day has often come to my mind, especially during famine, when this poem was almost illustrated in the gruesome living drama on the streets of Calcutta."

His ability to visualize the truth is a poet's insight. But courage to speak out in a clear voice in face of opposition and misunderstanding was the rare quality that made Rabindranath the great Sentinel of the East. We find this in all the lectures he

delivered in Japan, China and America; through all of them ran a note of warning to the people, who were intoxicated with the idea of nationalism. To him nationalism, as it is bred in Western countries, is a mechanical unity with a view to some ulterior gain and is different from creative unity, which can arise only from the harmonious social co-operation of all.

We are here going to discuss the harmony of nationalism and internationalism in the life and thought of Tagore. Anyone who has gone through his works will have realized that he was a complete embodiment of humanity. All its opposing ideas were synthesized in his mental world, to grow into a harmonious whole. That is why, when he deals with political, national or social subjects, his ideas on every point give a totality of vision. With the profoundest synthetic thought he prescribes medicine for ailing humanity.

To understand the growth of his nationalism, which ascended into an all-embracing love of humanity, one has to consider his family and social background. The Poet was born in a country where the light of Western civilization was appearing on the horizon, promising a new morning. In the nineteenth century the social and national life of India was in a deplorable state, full of prejudice, superstition and caste distinctions. The true meaning of India's ancient culture, her rich treasure of sublime thought, her transcendental philosophy and the harmonious relationship between her material and spiritual aspects were almost lost. Social life was mutilated by small circles of castes and taboos. The mind that had soared was chained in a cage. And naturally our foreign rulers of that time did not realize that the little black bird was a lark and once unfettered would soar high up into the blue, pouring its music into the life of the world. The Brahmo Samaj in Bengal started to open the locks of the door of India's life, one by one. The emancipation it strove for first was from social prejudice. Along with this came the dream of political freedom. The Poet describes the atmosphere he was born in :—

> I was born in 1861. It was a great period in our history in Bengal.... Just about that time the currents of three movements had met in the life of our country....
>
> One of those was religious; it was revolutionary, as it tried to reopen the channel of spiritual life which had been
>
> obstructed for many years by the sands and debris of creeds that were materialistic, fixed in external practices, lacking spiritual significance....The new ideals that were emerging were, however, also at the same time old, as they bore the stamp of eternal truths.

The second movement he mentions was literary, headed by Bankim Chandra; the then current stereotyped style and limitations were lifted and the Bengali language

started to awake " in the fullness of her strength and grace," to be a fit medium of expression for the new age.

The third was national.

It was not fully political, but it began to give voice to the mind of our people, trying to assert their own personality. It was a voice of indignation at the humiliation constantly heaped upon us by people...who had especially at that time the habit of sharply dividing the human world into the good and bad, according to what was similar to their life and what was different.

He was born at the confluence of these three great movements like the embodied life force of a new era. And ever since then with his insight, advice, warning, wit and wisdom he led his country through many vicissitudes and opened many new frontiers of thought. He proclaimed that humanity is craving to attain a wholeness, and life has to carve out its own path through a continual process of synthesis.

But growth and change imply an inner unity also; otherwise there is a random movement which is meaningless. No country can successfully borrow the ideas of another country in full. The tree takes life from the breeze and sunlight of a wider horizon, but must send its root deep down into the soil so as to bear fruit. The Poet discredited a hanging garden and repeatedly warned his countrymen not to imitate the mechanical aspect of Western civilization.

The political teachings of Rabindranath are also a part of his philosophical and religious treatises, which spring from his interpretation of the ideals of the Upanishads and the history of India's metaphysical thought. The great ideal that runs through all his intellectual discourse is that man is not a food-seeking apparatus only. He cannot be satisfied with the acquirement of material necessities. In every sphere of life man has risen above his animal needs into higher spheres of work and thought; this cannot be explained by saying he had an ulterior motive. To become human he has to rise above the animal, to try eternally to go beyond himself, to join with a greater sphere of life in sacrifice, love and friendship. A civilization is doomed which does not take into account this inner nature of man, but exists only for profit and the production of unwieldy merchandise. So he says:—

When this organization of politics and commerce, whose other name is Nation, becomes all-powerful at the cost of the harmony of the higher social life, then it is an evil day for humanity.

This harmony of social life can be achieved only through mutual co-operation. Whatever is richest in man's life comes through this mutual co-operation and wherever man has failed to co-operate he has been defeated. This is illustrated in the history of India. India at one time had infused this power of co-operation into her social process.

The different turbulent races that flooded her soil, coming to plunder, conquer and devastate, were gradually moulded into the life-stream of the country, which found its main expression through this process of creating unity amidst diversity. The Poet said that the "history of India does not belong to one particular race, but to a process of creation to which various races of the world contributed." Those were the great days of our country when, with her vigorous life force, she assimilated all. "*Sak Hun dal Pathan Moghal ak deho holo lin.*" Scythians and Huns, Pathans and Moghuls, all merged into one body. This movement must have been caused by some spiritual design of life which transforms all outward incongruities and ill-adjusted groups into an organic whole. The Soul of Humanity moves to attain a wholeness and this organic condition of human society implies harmonious co-operation. But whenever there are division and struggle between different nations, communities and races, the struggle is between the smaller aspects of man unduly exaggerated.

On those ideals of India, upon which her aim is to build up a complete social and moral structure of man, the Poet depended with hope. He believed that India has a message and a mission, a special work entrusted to her through her cultural inheritance, *i.e.*, the establishment of a synthesis amidst variety —"India does not admit difference to be conflict, nor does she espy an enemy in every stranger...." But he did not hesitate to speak out with indignation when she also heeded the narrow systems of caste and creed, degenerated into sources of constant conflict:—

> Oh my unfortunate country, those whom you have debased, they will drag you down to their own level. Those whom you have deprived of their human rights, they will drag you down to their own level.

This, he thinks, is always true when the strong oppress the weak, be it political or social oppression. However strong the rule of the rod may be, the weak have also their source of strength. As he says:—

> Politicians calculate upon the number of hands that are on the sword hilts, they do not possess the third eye to see the great invisible hand that claps in silence the hand of the helpless and waits its time.

In the West this idea of nationality has created an enormous gulf of hostility between man and man. The Poet said:—

> The idea of Nation is one of the most powerful anæsthetics that man has invented. Under the influence of its fumes, the whole people can carry out its systematic programme of the most virulent self-seeking without being in the least aware of its moral perversion.

Actions that are considered immoral by the universal standard of Justice, *e.g.*, hatred, lies and

murder, are justified when done for this abstract idea of the Nation. With a soul-stirring emotion based on sharp reasoning and in sublime and eloquent language Rabindranath raises his voice of protest against "the heaping up of things, where there should be heart," and against mere system and politics, where there should flow living, human relationship.

In his patriotism there is no narrowness, no hatred or contempt for foreigners. A firm belief that no ultimate good can be achieved by unrighteous means, even though immediate prosperity is secured, made him raise a strong protest when the terrorist movement started in Bengal. No doubt there was a great thrill in that event, and the blood of young Bengal throbbed with emotion and life. As a poet he was also sensitive to the charm of the adventure. He, who in his young days wrote the poem "*Duranta Asha*" (Turbulent Hope)—a satire full of grief at the timidity and narrow, cramped social life of Bengal—must have been moved to the depths of his heart to sense the vigour and force of life that was expressed in this violent movement. In many of his writings of this period we feel his aching heart melting in profound sympathy towards the spirit of self-sacrifice that inspired many young lives to plunge into the flames of vain endeavour. But he did not approve of this movement, not because it was not diplomatic or was sure to be frustrated, but because he thought the method morally wrong. As he says :—

> I would not have you deceived by the Sunday school talk that no advantage is to be won by unrighteousness. In the words of the great ones—"with the help of the unrighteous, men do prosper; with the help of the unrighteous, men do gain victories over their enemies; with the help of the unrighteous, men do attain what they desire; but they perish at the root."

You may gain today, but there is tomorrow. What is the good of getting political freedom or economic benefit at the cost of the moral depravity of the nation? If unrighteous methods are adopted that will be perishing at the root. Freedom is necessary for the individual; freedom from fear, freedom from the burden of age-old prejudices, freedom from a cramped, walled-up existence. He wanted freedom for his countrymen in all spheres of life, asking them to awake in a larger world. But a patient, tireless endeavour is necessary to achieve this end, and not extreme explosiveness, which exhausts the real strength. So he differed with the boycott movement when students were called away from schools and colleges. "If the house is on fire should the children be at their desks with books, or running to fetch water?" asked his annoyed friends. "But how can they get water only by running, if no well is dug before?" was his reply. To build a needed reservoir of strength, he poured out his life's

work.

In his famous poem "*Ebar Ferao More*" (Let Me Return), the Poet begs the Muse to let him return to the realities of life, to take him back to the world of duty and work, leaving his flute behind. Seldom has it been in the history of the world that a poet, who has written, "I will have to give expression and language to these ignorant, mute and sad mouths; I will have to awaken hope in these tired, forlorn and broken hearts," has actually started schools and other social institutions to do this. His love for his countrymen, his sense of duty towards the suffering millions of India, never gave him rest or allowed him to stay aloof, wrapped up in intellectual reverie. He was never too big to ignore the every-day sufferings and needs of his fellow men. As he wrote in a letter, "I did not live the life of a poet in the nest of fancy."

He came in intimate contact with the village life of Bengal while living in a boat, looking after his Zamindary work. As the boat floated on, he saw the life of the villages on the shores. The sorrow and happiness of the people, their ignorance, prejudice, ill health and poverty floated up to him across the stream, always punctuated by some remnants of ancient ideals; and all this moved his contemplative mind to many determinations. These were reflected in his short stories and other literary works, but for him that was not enough. He came very near to the heart of India, floating on her rivers round her villages. He saw huge problems and was moved into work. As he says:—

...(on the boat) day and night the various tumult of human life with its message of sorrow and happiness was reaching my heart. My mind got a very near view of humanity. I thought for them, worked for them, planned out many schemes of work and even today those resolutions are in my thought. That touch of humanity has made the two paths of my life, the life of work and the life of art, move side by side.

He joined vigorously the movement for reuniting partitioned Bengal. He was there with all his strength wherever there was a move for union, but stood apart whenever there was conflict. Not unmindful of the little details of the present, he dealt with extreme care and alertness in his prose essays with all the problems of the day. In his address delivered at the Patna Conference we find his programme of village co-operative work and collective farming; it was probably the first effort made in our country on that line. We find him eager to improve our dress, our manner of greeting, education, the status of women, methods of instruction and every side of social and national life, and attracting our attention by eloquent thought. His criticism of the ruling classes was sarcastic and cutting, but always full of reasoning

and never inflammatory. He discussed every political issue threadbare and with his usual humour disclosed the absurdity and moral perversity of greedy imperialism, sometimes making the whole matter ludicrous; and we only wonder if the police of that time just had not the wit to fathom it.

Though fully aware of the sufferings of the country, he would not agree to any unfair means to reach the desired goal. According to him there can be no short cut to great achievements. He said:—

> The difference between a spark and a taper is like the difference between excitement and strength. The spark that flickers at friction cannot remove the darkness, can help but little and it needs also little preparation. A lot of preparation is necessary to kindle a lamp. The lamp has to be moulded, the tape woven and oil fetched; when everything is paid for and collected by labour, then only can a spark transform itself into a steady flame on the mouth of the lamp.

Through the life and work of the Poet, we find this process of harmonizing the two aspects of reality, the Home and the World, the near and the distant, the finite and the infinite, the nest and the sky. The nest is incomplete without a reference to the sky. It is expressed not only in his faith and philosophy, but also in his life's work at Viswabharati. There he founded a school on the ideals of the ancient forest education of man; he took India's message of the forest to the world and invited all to be at one nest. From there he extends his hand to the world, offering India's best and thereby gaining the right to demand the best from others. He claims for his students all knowledge and culture, whatsoever their origin, and declares that his home is in all lands, his country in all countries.

Though sick at heart at the two world wars and India's subjugation, he did not despair. With a deep faith in the ultimate goodness of human nature, he sings to proclaim a new morning, when social co-operation will find its fuller expression in obedience to the moral instincts of man. The modern idea of a socialistic State reflects the ideal of service to fellow human beings and the sacrifice of all national and individual exclusiveness; goaded by no external coercion, but evolved out of the inner nature of man, it strives to reach its completeness and to arrive at a stage,

> where poverty does not take away his [man's] riches, where defeat may lead him to victory, death to immortality and where in the compensation of Eternal Justice those who are the last may yet have their insult transmuted into a golden triumph.

MAITRAYE DEVI

# RELIGION AND TECHNOLOGY

[ **Mr. Alexander F. Skutch** has contributed some useful and interesting essays in our pages. We take pleasure in introducing this article with an extract from his recent letter :—

"I owe a great debt of gratitude to THE ARYAN PATH and to you for making it known to me, which you did, as you may recall, by asking me to send a contribution after reading something that I wrote for *The Scientific Monthly* about a decade ago. After years of a naturalist's wandering life in tropical America, during which I read few books and met scarcely any educated people, I had not long before settled on a farm in a wild part of Costa Rica and was attempting to orient myself in philosophy and religion and discover the significance of some of the things I learned from observation of nature. To one in the situation in which I then found myself, THE ARYAN PATH was a godsend. With its thoughtful articles presenting a wide variety of opinion on the most diverse topics and its many book reviews each month, it helped me to become acquainted with both contemporary and ancient thought as I believe no other periodical could have done. If even people in cultured communities find THE ARYAN PATH intellectually and spiritually stimulating, what must it be to one who dwells on a backwoods farm!

"Hence it is with sincere appreciation that I send my congratulations to THE ARYAN PATH on its completion of twenty-five years of service to liberal thought everywhere, and my wishes for an even more brilliant future."—ED.]

Man's recently acquired ability to utilize some of the intrinsic, constitutional energy of matter is being used by publicists and politicians, now to fill us with dread, now to raise in our fickle minds the most flattering hopes. On the one hand, we are warned that a major war waged with nuclear weapons may destroy not only civilization but all terrestrial life. On the other hand, we are promised that if we can prevent war and develop nuclear energy for pacific ends, we shall transform human life almost beyond recognition, creating a world without hunger, dirt or disease, where crops never fail and food never spoils, where all our routine tasks are done for us at the pressing of a button—in short, we shall dwell in an earthly paradise.

Both of these predictions, the dreadful no less than the hopeful, are too extreme, springing from an exaggerated notion of human power. It is most improbable that anything men can do will totally obliterate the animal and vegetable life of the continents, to say nothing of that in the oceans. And unlimited energy for industrial and domestic uses, even if we can procure it, is not by itself likely to bring about a significant increase in human felicity; because *the obstacles to our happiness are not in the external world so much as in ourselves.* Tech-

nological dreams for the reconstruction of society always lose sight of this inherent limitation, which religion, to its credit, has nearly everywhere recognized. Before we lose ourselves in fantastic visions of the happiness technology will bring us, we shall do well to pause and reconsider what religion and philosophy have had to say on this question.

The most fundamental difference between the religious and the technological approaches to human problems is that for religion man's chief need is to change himself; for technology, to alter his surroundings. The religious man believes that the chief obstacles to his happiness and the fulfilment of his being are internal, in the form of wrong views, vain desires, improper and emotional responses, the failure to understand his own nature and to accept the inevitable conditions of human life. To realize his highest destiny, he must first of all improve his own character: if he can adequately accomplish this, perhaps external barriers which at first appear insuperable will dwindle into inconsequential phantoms. The technological man, on the contrary, sees himself thwarted by external obstacles and deficiencies. It is the niggardliness of his environment that prevents his winning the best that life can give and becoming completely happy. Could he force the world to yield all that he needs and desires, in return for a very slight exertion by himself, his felicity would, he believes, be perfect.

The contrast between these two ways of viewing life becomes clearest when we examine their extreme forms. Nearly every great religion and religious philosophy has held before itself the ideal of a man so complete in himself, so dedicated to spiritual or intangible values, that he could remain cheerful and self-contained no matter what terror and confusion prevailed in the world about him, no matter what accidents befell his own body. The impulsive natural man, demanding much from his physical surroundings and readily upset by external circumstances, can achieve such spiritual emancipation only through a profound inner transformation. The ideal of technology, on the other hand, is a world in which we can bring about the fulfilment of all our desires by pushing buttons and other simple manipulations demanding scarcely any human effort. To bring about this condition requires extensive and complicated alterations in the world about us, which was not made to be controlled with such ease, and a minimum of change in ourselves, even in the matter of muscular tension. I doubt if any religious teacher not blinded by fanaticism seriously believes that men can achieve good or satisfying lives wholly through changing themselves, or that any technologist with some experience in living imagines that men can be made happy or contented merely by the multiplication of devices and

processes such as he labours to perfect. But a wide gap separates our best religious thought from the prevailing technological opinion; and the whole destiny of mankind depends upon which of these two attitudes is allowed to give the dominant tone to human endeavour.

The notion that our own inadequacy is a chief obstacle to our happiness, our incompleteness and perversity the sources of our distress, can be traced far back into the dim mists that shroud dawning human thought. And since man is rarely satisfied to remain less perfect than he imagines that he might become, the suspicion that he was himself inadequate led him to take measures to alter himself. His earliest attempts to improve his own nature were as crude and blundering as the half-formed intellect that prompted them, but they indicated clearly in what direction he was groping. His first clumsy efforts were directed toward the alteration of his body rather than of his mind or spirit. An example of this tendency is the practice of certain South American tribes of puncturing or cutting the flesh in order to dispel fatigue and increase muscular endurance. The magical properties of the sharp instrument chosen for this purpose determined its effect. It was doubtless this illusion that through pain and lacerations strength and fortitude are increased that led to the scourgings, the ordeals, the grim mutilations which in many tribes were inflicted upon the youths when they were initiated into the full privileges of manhood. The initiate often took a new name, signifying his "rebirth," the radical alteration of his character at this critical period of transition. The notion that it requires a second birth to make a man all that he ought to be has been carried over from the crude beginnings of religion in tribal ceremonies to our most spiritual faiths. The Hindu of the upper castes became "twice-born" through the study of the Vedas. Jesus declared: "Except a man be born again, he cannot see the kingdom of God."

In other ways which it would be tedious to detail here, men at that stage of culture technically known as "savage" obeyed their intuition that only by changing themselves could they become adequate to the demands life made upon them. To participate in religious ceremonies, it was often imperative to abstain from certain foods and to be continent for a number of days before the ritual began. Sometimes the participants were obliged to submit to similar restrictions for an equal period after its conclusion, before they could resume their customary life. Success in the chase was in many tribes believed to depend upon the observance of similar taboos. And not only the men who went abroad to face the perils of the hunt, but also their wives and members of their family who stayed safely at home, were subject to

severe restrictions in the interest of the success of the enterprise. The idea underlying all these regulations, which to the modern mind appear so annoying and irrelevant, seems to have been that the man himself, rather than his surroundings or the agents he used, required modification in order to make him adequate to fill his part in the communal life. As in so many other instances in the history of religion, a true intuition gave rise to formalities largely useless and vain.

As religion became more spiritual, as it turned its attention from the preservation of a society to the self-realization or salvation of the individual, it retained this ancient belief that man himself requires transformation. But it became clear to those who thought most profoundly that the essential transmutation was in the spirit rather than in the body and that it was not to be effected by means so crude as scarification or other forms of mutilation and torture. For asceticism, which in its more violent forms reveals unmistakably its direct descent from the crude self-mutilation of savages, the most enlightened teachers substituted moderation or frugality. But that the transformation of the self is still an essential feature of religion is made clear by the current use of the word "conversion" to designate the acceptance of the religious attitude.

Even divested of all the futile and frequently bloody excesses which marked the savage's attempts to improve his own nature, man's efforts to transform himself are too often fanatical and vain. At one extreme we have the shallow emotional flutterings which frequently pass as a religious "conversion"; at the other, grim stoical attempts to extirpate or suppress the greater part of our spontaneous impulses. The former are usually ineffectual; the latter, often injurious. But it would be folly to brush aside as fantastic and misguided an endeavour which since before the dawn of history has claimed so large a share of our best human energies. The unregenerate human animal, with all its raw impulses and all its wild desires, is ill adapted either to find happiness for itself or to fit into an orderly society. In other creatures, these impulses can achieve satisfaction only through the innate patterns of behaviour which we call instincts. Man, who ages ago lost the corresponding innate patterns, must depend upon education to effect the harmonious integration of his nature. Perhaps, with gentle nurture and understanding guidance, this harmonization could be accomplished during childhood and adolescence, so gradually yet so thoroughly that no radical alteration in later life would be necessary. But, even with the best of educations, I suspect, most of us would discover as we grew older that we had permitted certain sides of our complex nature to shoot rankly while other aspects were suppressed or distorted, and

that in order to become all that we might be, and to live with some satisfaction to ourselves and those about us, some comprehensive transformation was essential.

Although from the point of view of religion men are far less perfect than they should be, and most of the ills of mankind result from the inadequacy of men, for the technological transformation of the world men are in many respects better than they need be. The mass production of goods calls for great numbers of workers who endlessly perform simple operations requiring little thought or skill, or who simply watch over complicated machines. There is at the same time a demand for people of the highest intelligence and originality, or of great manual dexterity, whether in establishing and administering industries, developing technical processes or performing delicate manipulations in the manufacture of apparatus. But the posts which call for the fullest exercise of abilities of these sorts are far fewer than the people who might with proper training fill them. The countless men who perforce engage in work which does not give full play to their innate abilities feel suppressed, thwarted and dissatisfied. To live zestfully we must exercise our best faculties. But if our daily employment, far from demanding the fullest development of our innate capacities, holds them in check and thrall, there are other sides of our nature that not only call for improvement, but may profitably be cultivated, in whatever station of life we happen to be cast. If a world dominated by technology does not ask of a man his best practical thought or his highest manual skill, a world inspired by religion will demand of him the fullest development of those faculties called moral and spiritual. Although it is conceivable that the masses of men will rapidly become too able for technology, they can never become too good for religion, to which the perfection of the man himself is more important than the quantity or even the quality of the merchandise he produces. Our spiritual nature is always capable of improvement; and in this direction at least no man or system can ever stop our growth or deprive us of that joy as of early youth which is its invariable accompaniment.

The second important difference between the religious and the technological attitudes concerns the recognition of values independent of mankind. The religious man acts upon the (at least tacit) assumption that such values exist; the technological man behaves as though nothing in the world is of any consequence apart from its service to man. To religion, certain places and objects are sacred; their exploitation is restricted or prohibited because they are held to be associated with interests or values other than our own. In the spontaneous fresh-

ness of their youth, many human races set apart as inviolate trees and groves whose majesty suggested that they were the abode of unseen spirits. Mountains, springs and rivers were sacred, because beloved by the gods or spirits which dwelt upon or in them. Animals were regarded as sentient beings whose life was dear to them and not to be lightly taken. It appears that man passed through a stage when, had he not been driven by the imperious demands of his stomach, he would have refrained from the exploitation of practically any of the living things which surrounded him. With the passing of animism and the slow growth of monotheism, the idea of God imparted a fresh significance to all creation. He had made the world for His enjoyment, hence it possessed absolute value apart from the transient satisfactions of men.

The question of values apart from our own is a matter of great philosophic perplexity, and is perhaps incapable of a final solution which will dispel all sceptic doubts. But the man endued with religious feeling is aware of a spontaneous natural piety, a filial regard for the earth which supports him and a brotherly affection for all creatures which share life with him. Although he may have outgrown the animistic beliefs of his ancestors, mountains and springs, trees and groves, and the creatures which dwell in them, are in a sense sacred to him, not to be wantonly exploited for his material needs.

Modern technology is founded upon a quantitative science which refuses to admit the reality of that which cannot be weighed or measured by its instruments. True to the science which fathered it, technology recognizes no non-human values. Modern man, proficient in technical processes but with no restraining religion, ruthlessly exploits all things under the sun which may be made to serve his needs or flatter his whims, never asking whether by so doing he may be destroying values which escape his gross perceptions. The holy mountains are torn open for their minerals, the hallowed groves sawed into boards, the sacred streams polluted; everything it can reach, animate or inanimate, is so much grist for the technological mill. The contrast between the religious and technological outlooks becomes clear when we compare the Hindu and the European attitudes toward the cow. To the former, it is a sacred animal, which may be used with certain restrictions yet must be respected. To the Westerner, the cow is an object to be exploited *ad libitum*; its usability sets the only limit to its use. Piety rarely influences technology.

Since men chipped the first crude flints and rubbed sticks together to kindle a flame, they have always had some technology. Since they first worshipped gods in sticks and stones, they have produced no lasting culture without some religion.

The question confronting us today is not so much whether we shall choose to guide our lives by religion or by technology, as how we shall combine these two essential elements of human life, the relative weight we shall assign to each. Throughout by far the greater part of human history, technology has, at least ostensibly, deferred to religion. But, a little over three centuries ago, modern science began to undermine the foundations of traditional religion, while it gave increasing support to technology. The question which now faces mankind is this: Can technology so transmute the world that we can live with some satisfaction to ourselves and our neighbours without chastening our raw, undisciplined human nature? Or, in order to fulfil our highest aspirations, must we first of all regenerate ourselves under the inspiration of religion, depending upon technology merely to provide that material support without which the human animal cannot exist?

ALEXANDER F. SKUTCH

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# THE WAY TO PEACE

*Parliamentary Path to Peace* is a valuable thirty-eight-page illustrated brochure recently received from the Honorary Secretary of the Parliamentary Group for World Government (House of Commons, London, S.W. 1; 1*s*. 3*d*. including postage). A calendar of events covers progress towards world government in several countries, from the formation of a Federal Union in Britain and in the U.S.A. in 1938 to 1955, when a deputation from the British Parliamentary Group for World Government presented to the Foreign Office proposals for a declaration on World Government and revision of the United Nations Charter, etc.

No fewer than fourteen nations are represented in the Council and Executive Committee of the World Association of Parliamentarians for World Government, listed in the brochure. The powerful "London Manifesto 1954," adopted by the Fourth World Conference of this Association, is given deserved prominence.

Among the chapters are those on "The Case for World Government" and first steps towards it, and "Proposals for United Nations Charter Revision." The need for world mutual aid is presented and there is force in the quotation from Mr. H. A. Marquand, M.P., who said that "to create a world development authority would in itself be an act of disarmament."

Not the least of the reasons why this interesting and informative brochure merits wide reading is the fact that it is well calculated to quicken in the individual reader the sense of his responsibility as a citizen of the world.

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# PLEASURE BY PRESSURE

[What a commentary on material civilization is offered by **Miss Elizabeth Cross** in this article! Not only does it apply to the West but it applies also to Asia, whose masses are being indoctrinated in the habits of life portrayed. We are disturbingly reminded of the message in *Revelation* (III. 17–18). At best it seems that many in their hectic search for pleasure are overlooking the possibilities of serenity and peace.

"Pleasures and joys run to beings and attract. Hugging those pleasures men hanker after them. Such of course are subject to old age and rebirth.

"Driven on by craving men run round like a hunted hare. Fettered and enshackled they undergo suffering for a long time again and again."

(*Dhammapada*, 341–2).

How true are these words spoken by the Buddha!—Ed.]

"Enjoy yourself, little Eliza! You've been brought here to enjoy yourself, and enjoy yourself you *shall*!" Some such words as these gave the explanation to an old cartoon which showed a London family on a day's outing at the sea, with a small child being dragged in to paddle by a fierce mother, while tears and struggles showed the child's ideas of enjoyment to be totally opposed to those of her parents.

At the moment of writing (during an amazingly hot dry summer) hundreds and hundreds of "Elizas," both great and small, male and female, are being urged to enjoy themselves in ways that they may find distasteful in the extreme. With increased prosperity and very little unemployment there has been a boom in "pleasure," or what is generally presumed to be pleasure. Holidays with pay for practically all workers mean that there is time to use for enjoyment, for outings, for visits to the sea or abroad, and a certain amount of money available for this purpose.

It is, indeed, delightful by the sea, especially on a warm, sunny day, and lovely in the country. Personally I find it so delightful by the sea and in the country that I am glad to live there all the year round, in spite of having to struggle on foot for miles through the snow on occasions, or be almost blown away by the Autumn gales. But my bit of sea and country is pleasant because it is very sparsely populated and can only be reached with difficulty. Many other "seasides" are overcrowded.

There are a few other houses that holiday-makers can hire on this particular bit of coast, and all the sensible ones who come once do their best to come again, as they find the place so beautiful and peaceful, with the wild swans for company and the cornfields ripening. Yet in spite of this all my friends

are deeply shocked because I don't go away "for a change." It is the correct thing for *everyone* to go away from home for a holiday at least once a year, far more often if possible. They are sure that I must have some severe mental or financial trouble to keep rooted to my own house and garden for so long.

Often I and my family point out that, after a great deal of work and expense, we have made our little house and our large garden just what we want, that we have planted roses to admire and tomatoes to eat, and we don't want to go away and miss any of them! We even show our friends the sea, lapping so agreeably at the other side of our lane, and dwell on the joys of early morning bathing before even the postman arrives, but no, they will agree that the spot is pleasant, and no doubt worth twenty guineas a week to people from town, but that we ought to have a "change."

I am all for changes if the life that is usually led is disagreeable in any way, or if work and obligations tie one to somewhere distasteful. But today I am convinced that fewer and fewer people do dislike their lives or their work, for if they did they would make greater efforts to alter them. *What does seem to be happening is that people are becoming deaf, blind and unfeeling to everything but the most violent stimulus, and that this lack of sensitivity is beginning to show in a strange sort of restlessness.*

If, by some unhappy obligation, I have to go to London for a day or so and travel by the tube train, I am freshly amazed to watch apparently sane and obviously quite rich people walking in voluntarily to be crushed and deafened in such horrible surroundings. If any nation were to treat its criminals the way these passengers submit to being carried (and pay for the privilege too!) there would be an outcry of sympathy from the free world. Yet these people sit, or stand and sway, crushed, hot, assaulted by horrid noises, yet perfectly calm. They simply don't notice their surroundings. In the same way they obviously aren't aware of the dry, sickly smell of their streets and offices, or of the hot, over-perfumed air in the large stores. They neither shudder nor cringe at the raucous voices and the terrifying sound effects at the cinema. No wonder, in wartime, we said proudly, "Britain can take it." We were used to horrors! It may well be the same next time, for even in the country my little scholars behave with complete calm as squadrons of fighters zip by, and the sound barrier can now be shattered daily, while amid the tinkle of falling glass from the market gardens around, the children merely mutter: "What a nuisance those jets are lately!"

I have a theory that Western civilization, in its full flower in the industrial towns, has become so distasteful to the normal human senses that most people have retreated,

and that they are temporarily (at least) deaf, blind and generally insensitive. The noise is unpleasant, the sights are ugly, there is little delicious to smell or touch; so why look, listen or feel? In the country we are fast catching up, by using smelly tractors, lonely, boring, bumping combine-harvesters that raise a vast dust, and are attended by dashing wagons drawn by more smelly tractors. We have mechanical hedge cutters that blanket the fragrance of leaves and branches by their own peculiar oily odour; we have ditch diggers and every possible bit of ingenuity that can take the skill out of farming. The only consolation is that you don't need many of these things per square mile, so there is still plenty of room for robins. Yet we cannot be too sure of anything pleasant even in the remotest places, for the smell of new spraying compounds against weeds can travel a long way, and we do not know yet all the effects that these chemicals will have on insects and birds.

If everything is so distasteful, then the poor human animal must find a substitute at which to look and listen. This is chiefly to be found, I think, in all those goods that the advertising profession is at such skilled pains to display. We *must* have a radio (oh, rather out of date!). We *must* have a "Telly" ("What, you haven't got a Telly!" Oh, such pity is displayed, it takes the strongest mind to resist it). You *must* go on a Holiday—you *must* go on a Tour—you *must* get yourself stuffed into a Motor Coach along with sufficient other victims, and gaze out at other Motor Coaches sweeping past you on the crowded roads. Whatever is advertised persuasively enough seems the answer to poor humans' need for pleasure. The Greatest Show, whether on ice, on sea, or on coast, must be seen, and it matters not how long and uncomfortable the queue. In fact, there are even queues today to buy tickets to stand in a queue for the actual show! Believe it or not.

Fortunately the human race has not changed fundamentally, and the very small children I meet are still thrilled to stand for ages watching some carrier pigeons who use my house as an inn, seeing how their feathers glint in the sun and how clever they are at picking the grain out of the wheat ears. The adults hurry them away. "We shall be late for the pictures," they say, beginning as soon as possible to train their children away from reality and to make them "enjoy themselves" in some way that costs money. Yet some manage to stick to their birthright of clear eyes and sensitive noses, so that they can enjoy and explore the thrilling world of nature that is to be found in the smallest patch of grass. Perhaps they will grow up to be offered large sums to tell the rest of their generation about it all—"on the Telly."

ELIZABETH CROSS

# NEW BOOKS AND OLD

## "REVELATION FOR RECITATION"*

The Koran, whether recited or written, is the Word of God, regarded as uncreated and eternal, to nearly four hundred millions of human beings all over the world; and to them it is not only a sacred book, but something of much deeper significance: it is "God's most perfect and abiding expression of Himself in terms of this world." It is on the rules for faith and for life on the pattern laid down by this book that Islam has based her attitude to the world, and to this fact are due the resemblances found in all Muslim communities, in spite of the racial and other differences that may be found among them. This is not to be wondered at, since every Muslim child, from the time he first goes to school, learns the Koran, repeats verses from it in his daily prayers and feels the effect of it upon the whole course of his life.

Moreover, the Arabic in which the Koran is written has become the revered language of the cultured Muslim world and so has affected the whole literature of Islam. Classical Arabic was spoken and written by all educated Muslims in the Middle Ages. It was used not only as the language of their faith, but of Court circles, of diplomats, lawyers and merchants, of scientists and writers.

But, as regards the Koran itself, only those familiar with its original language and those who have heard it intoned, who know its ritual and rhythm, can really appreciate it, and it has been considered, by those who know it best, that it cannot really be translated.

Dr. Arberry has called this book *The Koran Interpreted* because he holds this view, in common with others before him. To him any version is "but a poor copy of the glittering splendour of the original." In the Preface to Volume I he gives an account of some previous "translations" including the well-known English translations. His own version differs from these chiefly in the rhetorical and rhythmical pattern, attempting to imitate the original, which he has chosen for this purpose. In his Preface to Volume II he writes:—

> Rhythm runs insistently through the entire Koran; but it is a changeful, fluctuating rhythm, ranging from the gentle, lulling music of the narrative and legislative passages, through the lively counterpoint of the hymns of praise, to the shattering drum-rolls of the apocalyptic movements.

This rhythm changes, but it goes on continually as beautifully and majestically in the later as in the earlier *suras*. He has made a long and profound study of the Koran and feels that he has become increasingly aware of its "mysterious and compelling beauty." As one who has made a long study of Islamic mysticism he holds that it is surely the mystic's experience that provides the key to the understanding of the Koran. By such an apprehension, he thinks, each *sura* will be seen to be a unity within itself and the whole Koran will be recognized as a single revelation, self-consistent in the highest degree. The message itself is one message in eternity, however heterogeneous its expression in time may appear to be. This mystic approach, with an ever deepen-

**The Koran Interpreted. Volume I. Suras I-XX. Volume II. Suras XXI-CXIV.* By ARTHUR J. ARBERRY. (George Allen and Unwin, Ltd., London. Vol. I. 350 pp.; Vol. II. 367 pp. 1955. 45*s*. the set.)

ing understanding, will lead to "a wonder and a joy that have no end."

The mystics of Islam have therefore found something in the Koran on which to base their faith. It gives them a vision of a God, who is Ruler and Maker of all things, yet close to his servants at all times, All-knowing and All-Wise, Lord of all and yet to be loved and giving love to his lovers. To the mystics the Koran provides the foundation for their way of life—conversion, repentance, otherworldliness, prayer, the attainment of the qualities that will help them on their way, the guidance and illumination that comes to them from their Lord, the assurance of fellowship with him and his presence as they tread the path, and finally, the assurance that as they belong to him, they will at last return to him and enter into Eternal Life with him.

The Koran is at its finest in its descriptions of the Nature and attributes of God, and perhaps the most beautiful *sura* in the book is the first, which shows God as the One who is in close relation with his servants who pray to him and is ready to answer their petitions and provide help in time of need:—

> In the Name of God, the Merciful, the Compassionate
>
> Praise belongs to God, the Lord of all Being,
> the All-merciful, the All-compassionate,
> the Master of the Day of Doom.
>
> Thee only we serve; to Thee alone we pray for succour.
> Guide us in the straight path,
> the path of those whom Thou hast blessed,
> not of those against whom Thou art wrathful,
> nor of those who are astray. (*Sura* I)

God is "the All-forgiving, the All-loving" (*Sura* LXXXV, v. 14); who returns the love given to him by men who follow the Prophet (*Sura* III, v. 29); he provides for all, he is the Guardian of all:—

> It is He who created the heavens and the earth
> in truth; and the day He says "Be," and it is;
> His saying is true, and His is the Kingdom
> the day the Trumpet is blown; He is Knower
> of the Unseen and the visible; He is
> the All-wise, the All-aware.
>
> That then is God your Lord;
> there is no god but He,
> the Creator of everything.
> So serve Him,
> for He is Guardian over everything.
> The eyes attain Him not, but He attains the eyes;
> He is the All-subtle, the All-aware.
> (*Sura* VI, verses 73, 102)

God is also the Light of the world, giving light to his servants:—

> God is the Light of the heavens and the earth;
> the likeness of His Light is as a niche
> wherein is a lamp
> (the lamp in a glass,
> the glass as it were a glittering star)
> kindled from a Blessed Tree,
> an olive that is neither of the East nor of the West
> whose oil wellnigh would shine, even if no fire touched it;
> Light upon Light;
> (God guides to His Light whom He will.)
> (*Sura* XXIV, v. 35)

There is a preface, of much interest, to each volume: the rest of the book is taken up with the text of the Koran. There is no commentary on the text. The book is beautifully produced and a pleasure to read and handle.

MARGARET SMITH

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*Perseus the Deliverer* (A Drama). By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 146 pp. 1955. Rs. 4/-)

Written by Sri Aurobindo during his stay at Baroda over fifty years ago, serialized in the *Bande Mataram* in 1907, *Perseus the Deliverer* appeared in his *Collected Poems and Plays* on his seventy-first birthday in 1942. The present reissue of the play is particularly welcome because it includes two scenes not published before. Sri Aurobindo gave a new turn to the old Greek myth by making Andromeda an Antigone-like spirit defying man-made laws and

answering only the categorical imperatives of her pure maiden heart. Perseus, too, is here no mere wonder-worker, but the spearhead of cosmic evolution:—

> All alters in a world that is the same.
> Man most must change who is a soul of Time;
> His gods too change and live in larger light.

Whereas, in the earlier incomplete version, Andromeda's defiance of tradition seems too sudden, the two new scenes provide the necessary transition. As a play—in its motivation and construction, in its moving multiplicity of character and incident, in its impressive articulation, whether the medium be prose or blank verse—it is Elizabethan and even Shakespearean; but in its overhead inspiration it is also distinctively Aurobindonian.

Evil looms immense in the play in the person of Polydaon, the priest of Poseidon. In the end, however, Power as Perseus and Pity as Andromeda come together to create a young uplifted race to carry the adventure of evolution to further heights of striving and achievement. At the very least, *Perseus the Deliverer* is a veritable dramatic *tour de force*.

K. R. SRINIVASA IYENGAR

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*The Nature and Function of Priesthood: A Comparative and Anthropological Study*. By E. O. JAMES. (Thames and Hudson, London. 336 pp. 1955. 25*s*.)

Professor James writes this book as an expert anthropologist and also as one who is personally interested in the theme, since he is an Anglo-Catholic priest. He draws his material mainly from the ancient Near and Middle East, from Greece and Rome, and from Christianity and Islam, though he makes some references to India and rather fewer to China. He shows how the priestly hierarchies of history seem to have arisen out of an originally undifferentiated class that included the *shaman* and the medicine-man, but had within it also those who, whether by personal qualities or by training, were able to give leadership to the community, especially in its dealings with supernatural powers. As the priestly order emerged and constituted itself a body with specific rights and privileges, it found in the king one who sometimes challenged its position and sometimes was subservient to it; while from time to time a prophet challenged its pretensions. The principal function of the priest at all periods was "to stand between heaven and earth at the altar as the master of sacrifice," though he was also the custodian of tradition and sacred learning.

Professor James is largely concerned with the social role of the priest, his part as a stabilizing force within society, preserving continuity and handing on to the present the treasures of the past. As such, the priest has always been exposed to severe temptations: the temptations to identify the will of God with his own interests, to be so faithful to the past as to obstruct change when it has become necessary, and thus to provoke revolt against authority. The writer does not disguise the uglier aspects of priesthood, though some may feel that not enough has been said on this part of the history.

He has set out in great detail the development of priesthood through the ages, and while few are competent to challenge him on points of fact, not all will share the value-judgments that govern the work. Does not priesthood mean that the majority of men must be content to be spiritual wards of a minority, and often of a self-appointed minority? May we not hope for the day when Jeremiah's words will come true, and *all* will know God, from the least even to the greatest?

E. L. ALLEN

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*Walter Pater: The Scholar-Artist.* By LORD DAVID CECIL. The Rede Lecture, delivered in the University of Cambridge, 19th May 1955. (Cambridge University Press. 30 pp. 1955. 2*s.* 6*d.*)

It has been said that the possibilities open to a lecture are two: it may inspire or it may inform. Lord David Cecil's does something of both, and the measure of its success is shown in that one leaves it with a wish to read or reread Walter Pater. Lord David has a fine, nervous style and a sensibility almost feminine in its acute reactions to minute stimuli. Thus equipped with the capacity to perceive and to express, he conveys a living image of Pater as a human being and of Pater's works as the reflection of a personality fascinating in its complexity.

In dealing with Pater's thought, Lord David is not quite so sympathetic, for his own firm rooting in an absolute creed hinders the dispassion of detachment even while providing criteria for judgment.

The beauty of Lord David's style and the fineness of his response leave many phrases resounding in the brain, from brief expressions like "sumptuous sinful Borgias" to comparatively long passages like the following:—

> His temperament, as it showed itself in life, was very different. He was a languid, decorous, low-spirited don, celibate and solitary, fastidiously shrinking alike from intimacy and from adventure, detesting conflict and controversy, clinging affectionately to established forms and traditions, and ill at ease, for long, anywhere but in England.

If the account of Pater's thought is not perfect, the analysis and conveying of his personality, both literary and human, are magnificent.

P. MALEKIN

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*Confucian Analects.* Translated and Introduced by EZRA POUND. (Peter Owen, Ltd., London. 136 pp. 1956. 16*s.*)

Mr. Ezra Pound, having recently transmuted the Chinese Classic Anthology into English poetry, now turns to the brief prose Analects of Confucius —sayings which, he points out, may be either aphorisms or simply definitions. In their time they seem to have supplied a clear outline of conduct for men to live by. The interpretation of them presents uncommon difficulties. To begin with, Oriental customs and outlook in the fifth century B.C. are in some aspects strange to us and hard to penetrate. Secondly, Chinese writing-characters, part pictorial, part idiomatic, have not always a literal equivalent in any European language. Thirdly, when a reading for each sign has been established, the general sense of the passage must still be dragged out and manipulated, with every risk of a false *nuance* or ambiguous meaning. Fourthly, the translator or interpreter must decide how far he will Westernize his phrases to reach English-speaking readers, and how far preserve—or reconstruct—a Chinese flavour.

Mr. Pound, while examining earlier translations, adopts his own line, and a wavering one at that. Sometimes he is colloquially American: "That's why I hate big smart talk"; "it must be examined, and how!" At times he halts in a midway desert between Chinese and English: "Not being in (an) office; not plan its functioning." But often he appears to touch the thought's real centre: "Only the complete man can love others, or hate them." And again, "men are born upright, if they tangle this inborn nature, they are lucky to escape." Most of these sayings yield a fine significance, if only at the second reading; but how close they are to the original a Chinese scholar alone can hope to judge.

SYLVA NORMAN

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*A Philosophy of Potentiality*. By LEONE VIVANTE. (Routledge and Kegan Paul, Ltd., London. 115 pp. 1955. 14*s*.)

The central theme of Professor Vivante's lucid book, now in English translation, is the concept of creative spontaneity. The eminent philosopher, whose approach to the problem of subjectivity in art has won the recognition of T. S. Eliot and others, here offers a welcome summary of his *Elementi di una Filosofia della Potenzialità*.

He believes in fundamental reality which is neither absolutely necessitated nor chance, but spontaneity, originality, grace. He vindicates the idea of *becoming* against the arguments of Determinism: "... in the very instant that we will, we have the conviction that we are able to will otherwise." "An atom of creation changes the face of the world." Such a view is rooted in the belief in non-necessitation, in creation out of nothing. Being is all "potentiality" or "virtuality." Both terms here mean the same.

Thought, according to the author, exists outside physical and physiological conditions. The author is inclined to agree with the view that "telepathy and telesthesia do not take place through electro-magnetic waves on the analogy of radio transmissions ... they do not take place at all through physical means."

Finally, as to the use of philosophy in art criticism, the author believes that "art criticism ... will remain always *uncritically agnostic*, until the concept of a poetic essence is duly considered and deepened." A practical example of what he means is given in the last section of his work where Professor Vivante applies his concept of creative spontaneity to D. H. Lawrence, who is seen and interpreted as an enemy of mechanism and a defender of creative spontaneity. Creative means "underived," just as the quality of fundamental identity, in D. H. Lawrence's sense, is underived. There is no doubt that Lawrence frequently uses the term "potentiality." But, in stressing the triumph of potential individuality (D. H. Lawrence's *The Rainbow*) and the feeling of infinity, Professor Vivante is well aware of the dangers involved, of lawlessness and atrocities. "The feeling of the infinite is the leaven ... of all value," but it must not be divorced from individual responsibility and pure and free consciousness. The latter must be our moral guide.

Professor Vivante's book is distinguished by exemplary clarity of original vision and of thought.

A. CLOSS

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*Kim Priyam Kalidasasya* (What Was Dear to Kalidasa?). By V. RAGHAVAN. Sanskrit Poem. (Madras. 4 pp. 1955)

Dr. Raghavan is a well-known Indologist with many research publications —both books and papers—to his credit. But he is one of those rare Orientalists who have the delightful gift of turning out charming little original compositions in Sanskrit, in both prose and verse. Some of his one-act plays have been broadcast from the All India Radio, Madras. This one is the latest, and was staged at the Madras Sanskrit Academy on the last Kalidasa Day. Here the poet's fantasy throws chronology and geography to the winds and brings together on one stage Kalidasa and a few of the well-known characters from his dramas and epics, *viz*., Shakuntala, Malavika, Prince Dilipa, the Cloud and the male *Kokila* (Cuckoo) bird. The last is significantly introduced first, as Dr. Raghavan is a recipient of the coveted title *Kavi-kokila* from the Shankaracharya of the Kamakoti Pitha.

Here Kalidasa is made to say that the perception of beauty makes a poet forget the physical distinctions between creepers, birds, beasts and men—they are all alike to him. The characters are made to pass through the fire of sepa-

ration by a poet because it is only then that the resulting union is enduring. The poet rides the cloud and prays that he be taken to Alaka, where on the bank of the heavenly Ganges he would be able to meet the divine couple, Shiva and Parvati. Like Pururavas he would like to use the *sangamaniya* gem to be united with the Lord of Creation.

The small piece contains echoes of Kalidasa's phrases and does great credit to the author.

N. A. GORE

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*Security for All and Free Enterprise.* Edited by HENRY I. WACHTEL; introduction by ALBERT EINSTEIN. (Philosophical Library, New York. 162 pp. 1955. $3.00)

This book is about Josef Popper-Lynkeus and his social philosophy. He was a remarkable man, a Da Vinci of sorts. All his life he had to fight against insecurity and had to work at minor inventions for the sake of earning a livelihood.

"Lynkeus" was his pseudonym, but it stuck. He was born in Bohemia in 1838 and died in Vienna in 1921. Though his parents were poor theirs was a cultured home. He studied at the Imperial Polytechnikum in Vienna and graduated from Vienna University with mechanics, physics and astronomy as his subjects. Being without influence he was compelled to take up one uncongenial job after another. But, hardships notwithstanding, he applied himself to his studies and researches. He was too poor to be able to afford a laboratory and assistants; so his scientific theories had necessarily to remain theses. Still he was the first to conceive the idea of electric power transmission through utilization of natural forces. At the Munich exposition of 1882, after Edison had demonstrated his incandescent lamp and electric dynamo and Marcel Desprez had transmitted an electric current over a distance of forty kilometres, Popper asked that the sealed envelope which he had deposited with the Imperial Academy of Sciences, Vienna, twenty years earlier be opened. His thesis, *Über die Benützung der Naturkräfte* (On the Utilization of Natural Forces), had anticipated the work of the others.

On the sociological side he is best known for his work, *Die allgemeine Nährpflicht als Lösung der sozialen Frage* (A Guaranteed Subsistence for All as a Solution of the Social Problem), and in his introduction Einstein has commended Popper's views on this subject.

J. VIJAYATUNGA

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*The Buddha's Law Among the Birds.* Translation and Commentary by EDWARD CONZE. Preface by J. BACOT. (Bruno Cassirer, Oxford. Distributors: Faber and Faber, Ltd., London. 65 pp. Illustrated. 1955. 10*s.* 6*d.*)

This odd little book is a thinly-veiled exposition of Buddhism. It is translated from the Tibetan, and tells us how the cuckoo preached Buddhism to various birds. We Westerners may be surprised to learn (from the "blurb") that the cuckoo is an "animal which recommends itself to the Buddhist mind by its attitude to family life." Most of us, I believe, will prefer to take our Buddhism from such straightforward expositions as *The Wisdom of the Arya* by the late Allan Bennett.

In fact, the only appeal which this ancient treatise has lies in its revelation of the simplicity of the Tibetan layman.

CLIFFORD BAX

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# ENDS AND SAYINGS

*"——————ends of verse*
*And sayings of philosophers."*
HUDIBRAS

The dominance of materialistic science was challenged by Dr. S. Radhakrishnan, Vice-President of India, in an arresting address at Calcutta on March 17th. He reminded his audience at the Golden Jubilee celebrations of the National Council of Education, Bengal, that there were regions where the writ of science did not run. The world of truth and falsehood, right and wrong, beauty and ugliness, was different from the world of science. The world of scientific facts and the world of values were different worlds, although belonging to one whole. The wonderful discoveries of science had established the omnipotence, not of matter but of the human spirit.

India had traditionally had the spiritual outlook, recognizing the world to be more than what was seen, felt, touched and measured, and that there were higher laws than those studied in the sciences and technology. The ignoring of these laws was responsible for mankind's present unhappy state and perilous predicament.

To deny to Indian students initiation into the national tradition of values is an obvious injustice, but the world of values is the heritage of all men equally.

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Dr. William Bright, lecturing at the Indian Institute of Culture, Basavangudi, Bangalore, on March 12th, on "Modern Linguistics in India," called Panini "the father of modern linguistics." The most up-to-date techniques in linguistic studies, like some ideas in psychology and philosophy, had originated in India before the Christian era. The late Leonard Bloomfield, an American leader in linguistic studies, had avowed the highest admiration for Panini and his grammar, declaring that no other language had been so perfectly described as Sanskrit had been by him. For a long time to come, Dr. Bright remarked, no modern linguistic scholar was likely to claim to have equalled Panini's achievement.

Linguistic studies in Greece and Rome had been more idly speculative than scientific and Renaissance scholars had been content to echo the Greeks and Romans in this field of study. The comparative study of the linguistics of this era dated back only to about the beginning of the last century, "when Sanskrit became known and a new world was opened to European language study." Sir William Jones, who had first pointed to a relationship between Sanskrit and the European languages, had been the founder of the science of modern linguistics.

Since World War II, there had been in America much more interest in Asian languages and, under a Rockefeller Foundation grant, Western scholars were imparting to Indian students, so far chiefly at the Deccan College, Poona, the principles of modern linguistic studies, historical, comparative and descriptive. Nineteenth-century scholars had concentrated on historical and comparative studies. Students of the "new" descriptive linguistics were trying to return to Panini's principles and describe languages as they actually were.

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*The Muslim World* for January 1956 contains a very interesting article captioned "A Muslim Mirror for Princes." It is a translation from *The Pillars of Islam,* a book dealing with jurisprudence. "It represents a 10th century

expression of the political desiderata of early Islam." This translation by Gerard Salinger is from the edition edited by Dr. A. A. A. Fyzee.

The introduction recognizes that worthy patterns of behaviour and the arts of authority have often been aphoristically outlined, but also that there is a frequent gulf between precept and practice. This is indeed visible in every aspect of life. Otherwise, would humanity be in its present position in spite of all its worthy and illustrious teachers?

The *Amir* or ruler is advised to acquire for himself that which is lasting, by treating his subjects with equity and realizing that they are his brethren. So he is advised to perform his duties as a trustee.

This article is full of wise counsel for raising the level of mundane existence. It enjoins all kings to treat their subjects as their kin and to rule with the co-operation of men of piety and knowledge of the Law, men of learning and authority.

This counsel is not necessary for a King Janaka or an Emperor Marcus Aurelius Antoninus, who adorn the pages of history because they lived these precepts. But it is needed by the ordinary ruler and others in authority, and even the common man can derive instruction from this article, for it leads to right ethics.

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The Uganda Good-Will Delegation, invited to India by the Indian Council for Cultural Relations, was welcomed at a special meeting of the Indian Institute of Culture, Basavangudi, Bangalore, on March 26th. The gathering of 235 people was addressed by Dr. E. M. K. Muwazi, who led the Delegation, and by its lady member, Mrs. P. Kisosonkole.

Dr. Muwazi, a physician of Kampala and Secretary-General of the Uganda National Congress, described the geographical setting of fertile and beautiful upland Uganda and its political, economic and educational situation. Uganda's written history under its Kabakas went back eight centuries, but it had become a British Protectorate through a misapprehended treaty. It was eager to regain the sovereignty unwittingly signed away. Uganda was 60% literate and Buganda, the largest province, 85%, but more opportunities for higher and especially technical education were greatly needed.

Mrs. Kisosonkole, the wife of a Governor and a Legislative Council Member as well as the mother of the Queen of Buganda, described the country's administration, with its several democratic features. Not only were all the Kabaka's graded local representatives chosen from the people, but also his queen was. His mother, always the first lady of the land, might be of any clan but her husband's, and the Kabaka belonged always to his mother's clan. Her decisions on appeal overrode his. Mrs. Kisosonkole gave delightfully intimate glimpses of Uganda home life and its scrupulously clean traditional culinary practices, which Dr. R. Nagan Gowda, Mysore Minister for Agriculture, who presided, highly praised. The advanced pressure-cooking method, it seemed, had been devised ages ago in Uganda.

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In *The Rationalist Annual*, 1956, Lord Chorley examines "Freedom of Discussion Today in England and the U.S.A." Although under English law a man risks offending against the criminal or civil law or both by saying or writing what he likes, the administration has become more favourable now to freedom of speech. The law of blasphemy is practically a dead letter and conviction for sedition requires proof that the accused incited to public disorder, insurrection or something of the kind.

It seems pertinent to recall in this

connection Mr. Rex Warner's suggestion in "Freedom in Literary and Artistic Creation" in Unesco's compilation, *Freedom and Culture*, that it would be the writer's duty "more often to oppose and to criticize than to praise and support a State organization."

The guarantees in the United States Constitution of civil liberties, including freedom of speech, enable the American courts to exercise a more effective check than the English courts can on the interference, by public and quasi-public authorities, with such liberties. They are also in a stronger position, under the Sherman Act against monopolies, to deal with something of that nature even in the communication business.

Lord Chorley draws pertinent attention to the difficulty of exercising freedom of speech effectively with the modern channels of communication concentrated in a few hands:—

> It is quite impossible for a man who has unpopular views, or views which are so original as to be difficult of comprehension, to get these over to his fellow citizens through any of these media [the press, the radio or the films], unless he is very rich indeed or unless there is something bizarre about them which makes them good newspaper copy.

He cites the B.B.C.'s failure to implement satisfactorily the Beveridge Committee's strong statement as to the need for fair treatment towards small religious minorities and non-religious groups in religious broadcasting. His suggestion of a quasi-judicial tribunal to investigate and report to Parliament on complaints of infringements of defined civil liberties, by public corporations and other bodies, seems promising. Invidious practices in a democracy shun the light.

In interpreting prospective legislation affecting publications allegedly obscene, Lord Chorley favours attention to experience in the U.S.A., where judgments have turned on the obscenity of a work as a whole; its effect on its probable readers, not on possible particularly susceptible ones; and its sincerity and value as a work of art.

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# PASSING OF THE MASTER

He died at a great age, full of years and love. The story of his death is most beautiful. There is nowhere anything more wonderful than how, at the end of that long good life, he entered into the Great Peace for which he had prepared his soul.

"Ananda," he said to his weeping disciple, "do not be too much concerned with what shall remain of me when I have entered into the Peace, but be rather anxious to practise the works that lead to perfection; put on these inward dispositions that will enable you also to reach the everlasting rest."

And again:

"When I shall have left life and am no more seen by you, do not believe that I am no longer with you. You have the laws that I have found, you have my teachings still, and in them I shall be ever beside you. Do not, therefore, think that I have left you alone for ever."

And before he died:

"Remember," he said, "that life and death are one. Never forget this. For this purpose have I gathered you together; for life and death are one."

And so the great and glorious teacher, he who never spoke but good and wise words, he who has been the light of the world, entered into the Peace.

FIELDING HALL

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